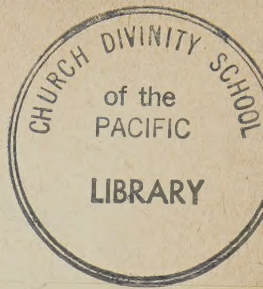


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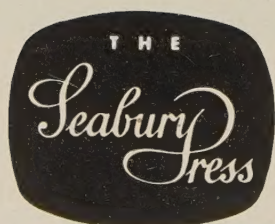
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and the Thought of the Episcopal Church.

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THINGS TO COME

September

11. Thirteenth Sunday after Trinity
18. Fourteenth Sunday after Trinity
20. National Conference of Deaconesses, executive committee meeting, annual conference, and retreat, at DeKoven Foundation, Racine, Wis., to 23d
- Synod of the 5th province, Milwaukee, to 22d
- Sixth Province Synod, Great Falls, Mont., to 22d
21. St. Matthew, Ember Day
23. Ember Day
- Board of directors meeting, Episcopal Society for Cultural and Racial Unity, Washington, D. C., to 24th
24. Ember Day
25. Fifteenth Sunday after Trinity
29. St. Michael and All Angels

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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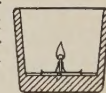
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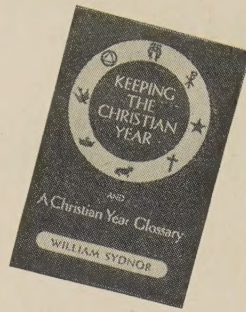
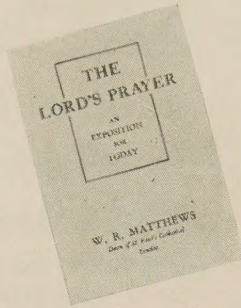
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LETTERS

LIVING CHURCH readers communicate with each other using their own names, no initials or pseudonyms. They are asked to give address and title or occupation and to limit their letters to 300 words (Most letters are abridged by the editor).

Judgment of Nations

Re. your editorial, "Judging Nations" [L.C. August 28th], is it not possible that Bishop Richards has in fact returned to the historical position of the Church in his statement that her role is that of prayer and Sacrament. In a world no less antagonistic to His teaching than the present, Jesus gave no instructions to His followers regarding the judgment of other nations. The Gospels are singularly free of reference to secular authority. Perhaps one of the wonders of the early Church to the 20th century mind is the utter disregard for the contemporary political climate and the continual and continuous emphasis on the basic precepts of the Jewish moral law, enlivened by passionate regard for the individual and enriched by a compassionate and divine love.

The strength of the Church has never been in pronouncements from above—only in individual standards attained by her members translated into action and expressed as reflections of her corporate teaching and thinking. As Bishop Bayne has so forcibly written, if the Christian were truly to follow his vocation to be Christ-like, the world would be what God intended. Until it is, the measure of political evils (left or right), of poverty, greed, ignorance, dishonesty, prejudice, etc. is the measure of our failure in our vocation.

In light of the teaching of our Faith, is surely not naive to suggest that when we become Christ-like, Christianity will permeate all secular institutions: some will blossom, others will shrivel.

(Miss) DENISE M. JOHNSON

Houston, Texas

True and Only

My attention has been called to your editorial in the issue of August 14th. I wish to express my appreciation for your kind comments relative to the modification of wording of the Chair of Unity Octave.

By the way, in the intention for January 18th, the reading should be "in the one true faith" instead of "one sole faith." The error was due to the typist who prepared the copy for the *Lamp*.

(Very Rev.) ANGELUS DELAHUNT, S.A.
Superior General

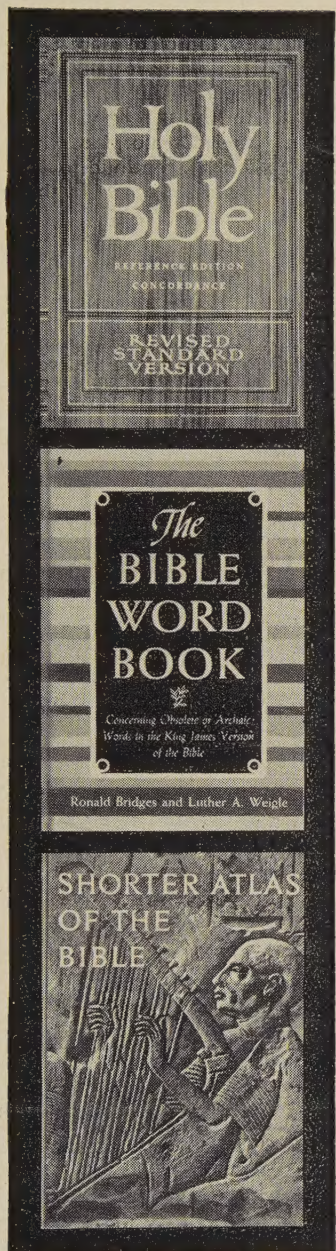
Franciscan Friars of the Atonement
Graymoor, Garrison, N. Y.

I read and reread your editorial, "Accent on the Positive" [L.C., August 21st], and decided that you definitely believe the [Roman Catholic Church is demanding rebaptism of validly baptized Christians when they are being received into the Church as converts].

I communicated with the Santa Fe Chancery Office and was assured that no rebaptism takes place when proof of valid baptism is available. When such proof is lacking, conditional baptism is administered.

Continued on page 23

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The Living Church

Thirteenth Sunday after Trinity
September 11, 1960

For 81 Years:

A Weekly Record of the News, the World
and the Thought of the Episcopal Church

FLORIDA

Quiet but Bad

Strife-torn Jacksonville, Fla., was relatively quiet as September opened, but a diocesan spokesman characterized the situation as "potentially bad—very bad and very dangerous."

The Rev. Robert J. McCloskey, executive director of Christian social relations for the diocese of Florida, told *THE LIVING CHURCH* on September 1st that he had been forced to call a meeting for 4 p.m. that day because participants did not want to go out after dark. "And I don't blame them," he added.

Violence flared in Jacksonville on August 27th when Negro demonstrators against segregation were attacked. Following nonviolence precepts, the demonstrators fled into nearby Negro neighborhoods. From that point on, the conflict was taken up by hoodlum and gang elements, both Negro and white, and fights, fire-bombings, and other incidents occurred with great frequency.

The original demonstrators, Fr. McCloskey said, were mainly Negroes of high-school age—notably younger than most of the college students who participated in last spring's sit-ins. Principal organizing force was the Jacksonville NAACP Youth Council, whose president is Rodney Hurst, a communicant at St. Philip's Church, Jacksonville. This youthful group had been eager for anti-segregation action all summer, but adult leaders held them back for two months. "The NAACP has been very conservative and a real force for peace," Fr. McCloskey said. He pointed out that as soon as the trouble started, the NAACP called a moratorium on all sit-ins and walk-arounds, and that the organization's leaders also began an intensive drive to reach Negro gang leaders who, many felt, were not much concerned with integration, but only with an opportunity to join white hoodlums in general trouble-making. Fr. McCloskey expressed hope but not confidence that these contact efforts were in a measure successful. He pointed out that the "wool hats" (segregationists from rural areas) were highly organized while the Negro gangs were completely unorganized.

Fr. McCloskey is head of the Northeast

Florida Council on Human Relations, which he describes as a "fact-finding group, a clearinghouse for information, and the only interracial meeting ground we have outside of Church services and formal diocesan meetings." He is also a member of the state Council on Human Relations.

The Jacksonville Ministerial Alliance had long been spearheading a drive to get a biracial commission set up in Jacksonville. The mayor refused to set up such a group, and the alliance is now said to be planning to bypass the mayor and work directly for the creation of such a commission. Fr. McCloskey and some other Church clergy and laymen are reported to be members of the group trying to create the commission.

GEORGIA

The Answer Is Easy

After "kneel-in" anti-segregation demonstrations took place in two Episcopal (as well as other) churches in Savannah, Ga., the Rev. Albert Huntington Hatch, vicar of Holy Apostles' Church in Savannah, used his bulletin to answer the questions of those who asked what would be done if a demonstration occurred in the mission [see cut page 7].

The newspapers, without any previous word to Fr. Hatch, carried most of the bulletin article, with large headlines.

"The abuse has flooded in by telephone," Fr. Hatch told *THE LIVING CHURCH*. "Threats and profanity have crackled over the wires, but I have also received a tremendous number of calls from people saying that it is high time somebody said what was in their hearts. Actually the calls of commendation have outnumbered the nasty ones. For this I am deeply grateful."

One parishioner called to say, "I have always rebelled at the thought of calling a priest 'Father.' But after what you have done in concern for the souls of your people I am at the point where I can call you 'Father' without reservation."

Said Fr. Hatch's bulletin, quoted by the newspapers:

"The action of last Sunday has set those who profess and call themselves Christians in Savannah to thinking, and to talking. A tense situation exists within the heart and soul of our people as the white southerner

within us tangles with the Christian in us. The outcome of this battle is of much more ultimate importance than any of the pushings and shovings at Woolworth's lunch counter.

"People by the dozen have called or come by the office since Sunday to ask: 'What are you going to do if they come to Holy Apostles?' That answer is easy. I am ordained to lead the people of God in the worship of their Creator, Redeemer, and Sanctifier. This I shall continue to do . . . regardless. It is my fervent prayer that the members of this congregation . . . will put the worship of God above all other considerations. . . ."

"I have heard it said many times this week that 'their motives were all wrong. They didn't come to worship at all!' Good people, if I had to stand at the door each Sunday and check the motives of each of our people seeking entrance, I'd have to turn a pretty hefty percentage away. Do *YOU* always come with the love of the Lord uppermost in your mind?"

"As your priest, much concerned with the immortal soul of every member of this congregation, including myself, I urge you to exercise the utmost charity, patience, and forbearance in this matter. . . . I can only urge you to say your prayers, seeking God's will . . . and reading, please, the Gospel appointed for . . . the 11th Sunday after Trinity. . . . There is much food for meditation here."

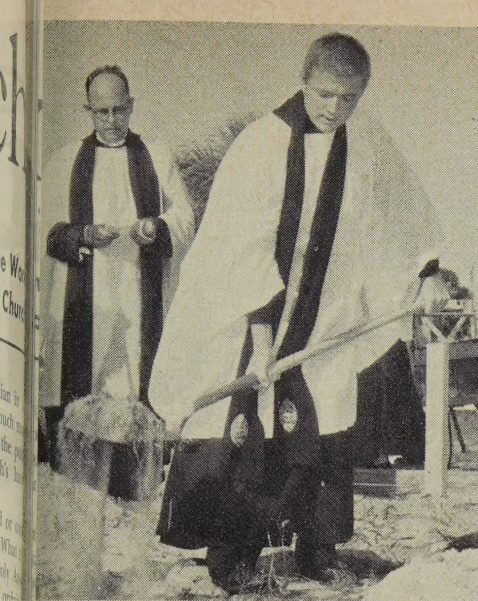
Fr. Hatch, a native Georgian, has been vicar of the mission, and of All Saints' Mission, Savannah Beach, since 1958. He reported that the mission councilmen, with the exception of two, were "solidly behind" him.

CUBA

Prayer, Not Intervention

The former dean of Holy Trinity Cathedral, Havana, has called for prayers for the Church in Cuba, has warned against any violent intervention by the United States, and has urged retraction of a pro-Castro statement issued last year by the Cuban Council of Protestant Churches.

The Very Rev. E. Pinkney Wroth, Jr., was interviewed by *THE LIVING CHURCH* after his return to the United States [for his resignation, see L.C., July 31st]. He said that he left Cuba because of real fears for the safety of his wife and six children under present conditions. "Castro says he has no animosity toward Amer-



In the Gospel, food for meditation.*

icans," Dean Wroth said, "but it is not pleasant and is even dangerous to live in Havana when Castro frequently takes television time to attack the American government and individual leaders in the vilest language.

"I never encountered any personal animosity," the dean continued. "The Cubans are the friendliest of people."

The dean reported that there had been no attacks on Episcopal clergy or churches, and no direct effort to repress Episcopal Church activities. He did tell of an incident in which a police riot squad attempted to halt a Roman Catholic priest who was delivering an anti-Communist sermon. The priest refused to be halted, and the police finally left.

However, Dean Wroth pointed out, the fiscal policy of the Castro government does have a repressive effect on Church life. The Church may not spend any money outside Cuba. This makes it impossible to purchase books, Christian education materials, magazines, and other Church necessities. American clergy serving in Cuba even have trouble paying premiums on their insurance. In addition, Bishop Blankenship of Cuba and other clergy, in common with all residents in Cuba, suffer from serious food shortages, even in such products as are raised in Cuba, like rice and tomatoes.

Asked what Americans could do for the Church in Cuba, Dean Wroth replied, "Pray for it. And pray also that no Americans become so incensed at the actions of the Castro regime that they are led to either governmental or private actions of violent intervention. This is just what Cuban extremists want."

The dean said that the majority of Cuban Episcopal clergy still have hopes for the Castro regime. "I have some hopes

myself," he said, but he made it clear that he was less sanguine than many of the Cuban brethren.

Speaking of a 1959 statement by the Cuban Council of Protestant Churches denying Communist influence in the Cuban government [L.C., August 2, 1959], Dean Wroth said flatly, "This statement should be withdrawn. There obviously is Communistic influence in the government!"

Dean Wroth spoke of his warm admiration of Bishop Blankenship, for the Very Rev. Milton R. LeRoy (Dean Wroth's successor), and other clergy serving in Cuba.

He also told THE LIVING CHURCH of recent correspondence from Dean LeRoy in which the latter reported that almost none of the Anglo-American congregation in Havana's cathedral remained. Dean Wroth pointed out that this meant a severe financial loss, since about 90% of the money raised in Cuba to support the Church there was given by the Anglo-American group. However, Dean LeRoy felt there might be a blessing in disguise in this situation. The cathedral has operated in the past with three almost completely separated congregations—Anglo-American, Cuban, and British West Indian, the latter a Negro group. Now the congregation is being integrated into one unified group.

ENGLAND

Prayer and Ham Salad

According to the Rev. Nicolas Stacey, rector, the building of a coffee-bar inside St. Mary's Church, Woolwich, London, is not a cheap gimmick but a move of "profound theological significance."

The coffee-bar will be set up in one of the church's twin galleries, to cater to shoppers and business people, many of whom already use the church gardens in the summer. "Having the parish church of Woolwich in constant use," he said, "... seven days a week, for worship, prayer, fellowship, discussion, and ham salad, will, I hope, make it the real powerhouse of the whole place. It can become the great center for everybody in Woolwich who really cares."

ORTHODOX

Increasing English

Furthering its use of the English language, the Syrian Antiochian Orthodox Archdiocese of New York and All North America approved at its annual convention held in Houston, Texas, an English translation of musical selections for the liturgy. The translation was the work of the Rev. James Meena, pastor of St. Nicholas' Orthodox Church, Los Angeles.

In addition, it was announced at the meeting that a new series of textbooks

in English will be put into use this year for the first through the 12th grades of the Church's schools in about 85 cities across the country. A unified English curriculum for the Sunday schools has been in existence since 1957. A new book of English hymns, also, was approved by the convention.

Addressing the more than 2,000 delegates and visitors at the meeting, the Most Rev. Antony Bashir, Metropolitan, stressed that English would play an even greater role in the Church's religious services and educational programs.

During the convention Fr. Meena and the Rev. Paul Moses of Boston were elevated to the rank of archpriest. [RNS]

ECUMENICAL

Ten Approved

Ten regional conferences throughout the world will be held by the World's Student Christian Federation in the next three years to search for an understanding of the Church's mission in specific parts of the world, with special emphasis on the federation's work on university campuses.

The series of meetings, to be held in Europe, the Middle East, Africa, Asia, and Latin and North America, was approved in a resolution adopted by the WSCF's General Committee at its quadrennial sessions held in Thessalonika, Greece. The meetings are to be "follow-up" extensions of an International Teaching Conference sponsored by the federation at Strasbourg, France, in July [L.C., August 28th].

Some 200 delegates and visitors attended the two-week General Committee meeting.

In other actions, the committee called for widening the scope of WSCF's program, and increased contacts with Orthodox Churches, Moslems, and other religious groups. [RNS]

Complete Fellowship

by DEWI MORGAN

Set in the superb surroundings of the Swiss Alps, an Anglican-Old Catholic Youth Conference recently took place.

Some 46 Anglicans joined with Old Catholics from Switzerland, Holland, Austria, Germany, and France, in a week of complete Christian fellowship. Over 80 people were present.

Subjects covered by lectures included "What does the world expect from the Church?" and "Destruction of the religions?" given by the Rev. Michael Halliwell and the Rev. Dewi Morgan, Anglicans. Among other subjects were "Gospel or machines?" "Christians without Christ," and "As sheep in the midst of wolves."

Useful as the lectures were, of still greater importance was the common participation in the liturgies of the Churches,

*Shown are Fr. Hatch (right) breaking ground for All Saints' Mission in 1958 with the Rev. T. Porter Ball (left).

especially as the Holy Sacrifice was offered morning by morning.

Organized by Professor Konrad of Kaiseraugst (Switzerland) this conference was the fourth in a series begun in 1947. Others have been held in England, Austria, and Holland.

Old Catholic and Orthodox

Representatives of the Old Catholic Church in Germany and the Russian Orthodox Church will meet in Bonn next year for talks aimed at bringing about intercommunion between the two groups.

Bishop Johannes Demmel of Bonn, head of the Old Catholic Church, said, upon his return from a visit to the Soviet Union, that the Bonn talks would also be attended by representatives of the Anglican Church, with which his group is already in intercommunion. [RNS]

WEST AFRICA

Real Encouragement

The Archbishop of Canterbury has accepted an official invitation from the Nigerian government to attend this country's Independence Celebration on October 1st. He said the visit, his first to Nigeria, would give "real encouragement" to the Anglican Church of Nigeria, which is part of the Anglican Province of West Africa, formed in 1951.

"Europeans have been too slow in training Africans and many have hindered progress by their own blindness to the courtesies and obligations of Christian fellowship," Dr. Fisher said. He was returning from a recent visit to East Africa, where he inaugurated an Anglican Province [L.C., August 14th].

[RNS]

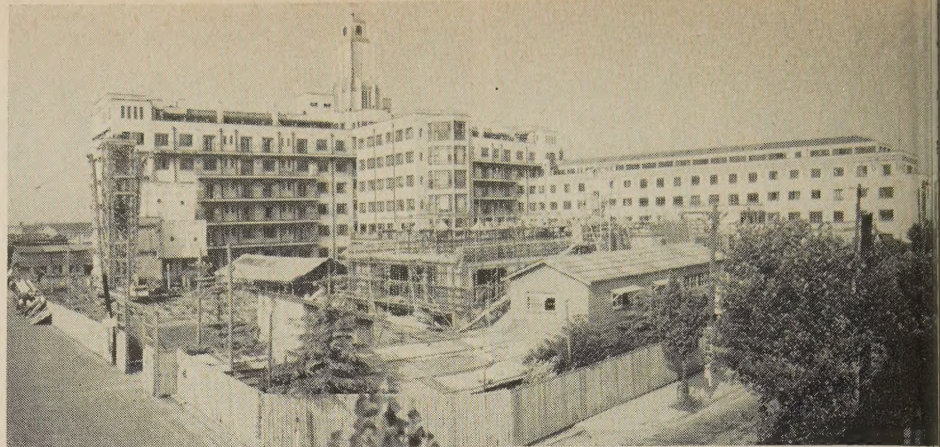
MISSOURI

Joint Operation

Plans for the joint operation of Thompson House, retreat and conference center operated by the diocese, have been announced by Bishop Cadigan of Missouri. The plans involve coöperation with the presbytery of St. Louis of the United Presbyterian Church, and removal of Thompson House to a new and larger location.

Joint operation with the Presbyterians was first proposed last spring by Bishop Cadigan. Discussions were entered into with representatives of the St. Louis presbytery and an agreement reached whereby each Church underwrites half the expenses of operation. The board of managers of the house will consist of equal numbers of Episcopalians and Presbyterians. The Rev. Standrod T. Carmichael, warden of the house since 1957, will remain in this post and his staff will be enlarged to care for the increased program.

The program of Thompson House has



New wing of St. Luke's Medical Center will match the College of Nursing wing shown at right

during the past three years developed in three directions: as a training center for the laity, as a post-ordination training center for the clergy, and as an ecumenically oriented, racially unsegregated, non-profit-making resource to the Church at large, whose services and facilities are made available to any Church, Church-related, or other charitable agency or organization as a retreat or conference site. In this third role Thompson House has been accepted by the Metropolitan Church Federation of Greater St. Louis as an ecumenical associate.

Concerning the joint operation with the presbytery Mr. Carmichael has said, "This collaboration represents an important landmark in the continuing conversation between the two Communion in their search for an approach to an ultimate unity. . . . By the action of the presbytery and the diocese an ecumenical Church center has been established in the central United States."

A piece of property, which includes a 19-room colonial residence and 32 acres of land in St. Louis County, has been selected to replace the present site, and an exchange of the two properties will be made on October 15th. The new Thompson House will undergo some modification, including construction of St. David's Chapel as a memorial to the Missouri episcopate of the Most Rev. Arthur Lichtenberger. The Presbyterians are providing funds for the renovation program.

The new house will be more centrally located for the constituency of both Episcopal and Presbyterian Churches and is in the path of the westward expansion of the metropolitan population.

NCC

Seeking Opportunity

Strong support to the student passive resistance movement against segregation was given by the United Christian Youth Movement's general council at its meeting in Williams Bay, Wis.

"Seeking every opportunity to witness

to our conviction in obedience to our Lord," the council said in a resolution, "we will join them in these efforts in the ways which are appropriate to the circumstances in which we live.

"We will also participate in prayerful repentance for our guilt and for our failures to provide an effective witness in this situation."

An agency of the National Council of Churches, the UCYM represents more than 10,000,000 members of 19 denominational and 44 state youth councils. Co-operating in the movement are 30 Protestant, Episcopal, and Eastern Orthodox Churches.

The council announced that the theme of its 1962 Youth Week, January 28th to February 4th, will be the Christian interpretation of sex. The Rev. Donald O. Newby, UCYM executive secretary, explained the decision represents deep concern of young people that the Church has not given sufficient guidance on the subject.

In other action the council accepted into membership the Armenian Church Youth Organization of America. [RNS]

JAPAN

Medical Itinerary

At a meeting of the trustees of St. Luke's International Medical Center in Tokyo, Dr. Hirotohashi Hashimoto, president, announced that he and Dr. Minoru Hiraga would leave August 28th for San Francisco, to attend the American Hospital Association convention in San Francisco, August 29th-September 1st.

Dr. Hashimoto is president and Dr. Hiraga is secretary of the Japan Hospital Association. On their itinerary were also an inspection of the University of California medical center and a conference in Boston with Dr. J. H. Means of the Harvard Medical School and Massachusetts General Hospital.

September 6th-18th, they are scheduled to be members of the International Hospital Federation's study tour to inspect medical centers in Boston, New Haven,

ew York, Philadelphia, Baltimore, and Washington.

Dr. Hashimoto will be in New York September 19th-21st for a series of conferences with the Presiding Bishop, Bishop Bentley, director of the Overseas Department of National Council, Dr. Frank Glenn of Cornell Medical Center, Dr. Bruce Webster of New York Hospital, Mr. Douglas Overton, executive director of Japan Society of New York, and other members of the American Council of St. Luke's International Medical Center, Tokyo. Dr. Hashimoto will give the progress report on the new out-patient wing now under construction at St. Luke's, being built from funds provided by the American Church [see p. 8]. The new addition, air-conditioned and furnished with the most modern equipment possible, is to be ready for dedication in early March, 1961.

Drs. Hashimoto and Hiraga plan to confer with medical men in Los Angeles late in September, and to return to Tokyo, September 26th.

WCC

Final Actions

In its last sessions, the meeting of the Central Committee of the World Council of Churches, in St. Andrew's, Scotland [L.C., September 4th], adopted a definition of unity and a new basis for membership in the World Council.

The present membership is based on acceptance of "our Lord Jesus Christ as God and Saviour." The new statement declares: "The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

The statement will be recommended by the committee to the Council's assembly, which is the only body that can take final action on the proposed change. Final adoption requires a two-thirds vote of the assembly.

The committee also affirmed the proclamation of the WCC assembly held in 1954 in Evanston, Ill., denouncing all forms of racial segregation as unchristian.

Eight Church bodies in Asia, Africa, and the Middle East were admitted in the membership of the WCC during the meeting, to become full members in six months.

Among the new members will be two Anglican bodies, the London Missionary Society Synod in Madagascar, and the newly autonomous Church of the Province of East Africa; and one Orthodox Church, the Syrian Orthodox Patriarchate of Antioch and All the East.

The committee approved an operating budget of \$550,000 for the year.

BRIEFS

CHANGE OF CLIMATE: Over 25% of the clergy serving in Alaska are alumni of the University of the South, Sewanee, Tenn. At a recent clergy conference in Alaska, seven of the 26 priests present gathered to sing Sewanee's *Alma Mater*.



COMEDOWN: According to *Time*, among the liner "Sylvania" passengers who volunteered for catering duty when a strike threatened her sailing from Southampton, England, was the Rev. Alan Greene, 70, a master mariner who had piloted his own missionary ship along Canada's west coast. Reporting for work with a towel over his arm, he said, "What a life! From ship's captain to dumb waiter."



VOLUNTARY TAX: Three clergymen were among 16 Princeton, N. J. residents who pledged 1% of their taxable income to help support the United Nations.

The group's action, announced in an appeal to "other men and women all over our shrinking planet" to recognize the United Nations' "work for all of us," was an attempt to show their willingness to be taxed directly by the UN. The 16 men and women plan to present their "taxes" to the international organization on United Nations Day, October 24th.

Among the signers of the pledge was the Rev. Francis C. Huntington, assistant, Trinity Church, Princeton. [RNS]



ANSWER TO WHISPERS: An appeal by Bishop Emrich of Michigan that "capability" be the sole test of a candidate for any political office has been placed in the *Congressional Record*. Sen. Philip Hart (D., Mich.) said, in calling the bishop's statement to the attention of his colleagues, that "it gives us the answer to all who whisper." Bishop Emrich is chairman of the Michigan Fair Election Practices Commission, appointed by Gov. G. Mennen Williams. [RNS]



HOLY ESTATE: Bishop Pike of California has issued an injunction to his clergy that "no wedding is to be conducted other than in the church, except in the case of an illness of one of the principal parties or other unusual circumstances which clearly justify exception to this directive."



YOUNG WORKMEN: Young people of St. Andrew's Church, Cripple Creek, Colo., have built a chapel in one corner of the church's basement. Dedicated to St. Joseph, patron of workers, the eight-seat chapel measures 8' x 10'. Large chunks of gold ore native to the area were used to build the altar and an old miner's lantern was installed as sanctuary lamp. Candles at the base of a small shrine to St. Joseph are placed in assay cups from a local assay office. [RNS]

CENTRAL AFRICA

No Ghetto

Archbishop Hughes of Central Africa has launched a vigorous attack on any attempt to form a "European ghetto" in Southern Rhodesia.

Writing in the Matabeleland diocesan monthly bulletin, Archbishop Hughes cited the recent riots and disturbances in Southern Rhodesia and criticized what he called inadequate policing of African townships.

"What ought not to be allowed is the spread of a movement which may lead to the establishment of 'private armies' in various centers," he said. "To attempt to construct a 'European ghetto' is completely foolish."

Commenting on the riots in which he noted that "many innocent people suffered much loss," the archbishop declared that "the government appears to have given no indication yet that it intends to get at the cause of these troubles."

[RNS]

SOUTH AFRICA

Campaign Success

Some two years ago a small country town in the diocese of Capetown, South Africa, held a planned giving campaign. So successful was it in educating the laity to the needs of the Church that a band of laymen formed the nucleus of a body which grew into a diocesan action board and received diocesan recognition and status. Two of the laymen have now given up their professional work in South Africa, traveled to England entirely voluntarily and have placed themselves at the disposal of the missionary associations of the Church of England for propaganda work. The cover illustration shows the traveling van they have purchased, after it had been dedicated in Dean's Yard, Westminster, by the Archdeacon of Capetown shortly before his return to South Africa. The two Churchmen hope to visit the United States sometime in the early part of 1961.

Long Memory

Archbishop de Blank of Capetown, in his first published comment on events in the Republic of Congo, saw a special warning in them for South Africa, where the government follows a rigid policy of racial segregation.

Writing in *Good Hope*, an official organ of the Church in South Africa, the archbishop said that any non-Christian doctrine of racial separatism threatens South Africa with "its own Congo."

"The violence in the Congo tempts us to despair, and our hearts go out in sympathy and prayer to all who suffered in

Continued on page 28

an absolute essential in successful business,

is a necessity to the successful

Rummage Sale

by Sylvia McDaniel



Without a doubt the most universal and popular way for women's organizations to make quick money is the rummage sale. The material investment is little or nothing and the overhead expense is trivial. Furthermore, there is always a great demand for hand-me-downs of clothing and household wares at bedrock prices.

Experience has taught the hard way that dinners, resulting in swollen feet and sulky husbands, are not profitable in the long run. Home talent shows, silently tolerated for fear someone in the cast might have a relative within earshot, do not pay. And tickets, intact, usually land in Dad's pockets for fear of putting friends on the spot. So the rummage sale holds first place as the best money maker of all.

The motive of charity compensates for any personal loss, even on articles that still have a great deal of usefulness. Women's natural desire for change and the latest in fashion often causes them to be quite generous with their rummage, and they like to make money and enjoy a feeling of accomplishment when they can make it the bargain way for their organizations.

The greatest fault with these sales is usually the way they are thrown together. Even the most careful and methodical managers at home will take a shove-off attitude toward their rummage sales. They hope for money miracles but are not willing to put hard work into the job.

Organization, absolutely essential in every successful business, is necessary to the successful rummage sale. Such organization is attained through carefully-selected committees, headed by capable and dependable chairwomen. From these committees should come an every member canvass for rummage and workers. It is

impossible to have too much help. The entire parish membership should be divided into geographical areas to facilitate the work of pickup cars. Each family's rummage should include coat hangers, large paper bags, suit boxes, hat sacks, and hat boxes, but never fruit jars, jelly glasses, magazines, discarded books, or leftover patent medicines. Just call the trash man to dispose of these worthless items.

Of utmost importance is the location. Preferably it should be in a district of secondhand stores where masses of people go by. Advertising in local newspapers, on placards, and in bulletins must not be overlooked.

If schoolboys are available (they usually are and are anxious to make extra money) hire them to unload rummage and clean up the mess afterward. This is money well spent and a great boon to weak backs and aching muscles.

Before the sale, the salesgirls should make a thorough tour of variety stores, bargain basements, and any place where low-priced merchandise is sold, in order to determine prices for the sale. This is important because most rummage sale customers are practical.

Plan to try to sell all leftover coat hangers to a dry cleaning establishment. Tie them in neat, counted-out bundles, never in tangled, jabbing piles that will irritate the establishment into doing no more business with you. Often an auction company will take all unsold rummage if it is packed neatly in cartons. These boxes will not bring very much but will add a few dollars and, above all, will assure a place to dispose of what is left.

The sorters are one of the most important groups of the entire sale because they must not only arrange the stock in the most attractive and saleable manner but they must also be constant judges of values as they sort. Their judgment, together with what the salesgirls have already learned from prices of new mer-

chandise, is indispensable as a price determinant.

It is not wise to have tables of items of one price, nor to pin price tags on garments. These always get shuffled around in some mysterious way and then the arguments begin. If a salesgirl has ever been confronted with a 25¢ tag on a \$10 suit and a customer who holds her to that price on the tag, she will understand the reason for this rule. It is far safer and more profitable in the long run for each salesgirl to be a walking price catalog, or at least to keep a general idea of values in her head. If at any time she is stumped she can stall by consulting one of her co-workers.

A furrier should be called about any nice pieces of fur. These are often used for patching. If church members are extra good customers of his, he might even pay for the moths. Never let any antique items, such as old glass, china, laces, buttons, figurines, picture frames, etc., go into the regular sale. Call an antique dealer who will pay much more if the wares are authentic. Often a good customer asks to buy before the sale opens. By all means accommodate her. Any advance sale brings more money and should be handled with courtesy, efficiency, and often with confidence.

The show window, if there is one, must be clean, neat, and uncluttered. Display only a few choice items plus a well-lettered placard giving the name of the organization and exactly when the sale will start. Open early in the morning, at least one or two hours before the regular working day begins. Most of the early customers are anxious to buy and go on to their jobs.

The salesgirls, bless them, should number double, even triple, any other committee. They should come on duty in shifts, because it takes less than an hour for the push-and-shove crowd to beat them down from freshness to fatigue. If possible have a police officer on hand.

Mrs. McDaniel is a member of St. Mary's Guild of Christ Church, Springfield, Mo. The rummage sale method described in the article is the outcome of more than 25 years of experience by the guild.

at least inquire if there will be one on
beat for the early morning hour.
Sometimes, if an organization has estab-
lished a reputation for extra good rum-
mage at low prices, the buying crowd gets
out of hand.

Never allow mirrors to remain in stock.
Sell them first. Those fetching hats may
never sell, if the customer sees herself in
them first.

It is best for the cashier to keep most
of the money hidden about her person
and not in her purse or the change box.
These could be snatched. Usually five or
ten dollars in change is enough to be
proposed.

Some customers object to newspaper
bundles. By all means wrap purchases in
plain paper to resemble the professional,
"store-bought" package. Even a rummage
sale can use dignified methods.

Keep hearts off of sleeves. The frail
young woman with a drove of ragged
children trailing her is often an agent for
the secondhand store and follows all
of the rummage sales in that same ap-
pealing manner. If some customers seem
actually needy, tell them how to get in
touch with a charitable organization that
does not charge.

Impressive indeed is the low-spoken,
gentle-mannered young man with the
chiseled features and long, artistic fin-
gers. His coat is frayed but he buys only
a battered book that is a classic and a
damaged painting that still has beauty.
His mystery lingers long after he has
gone.

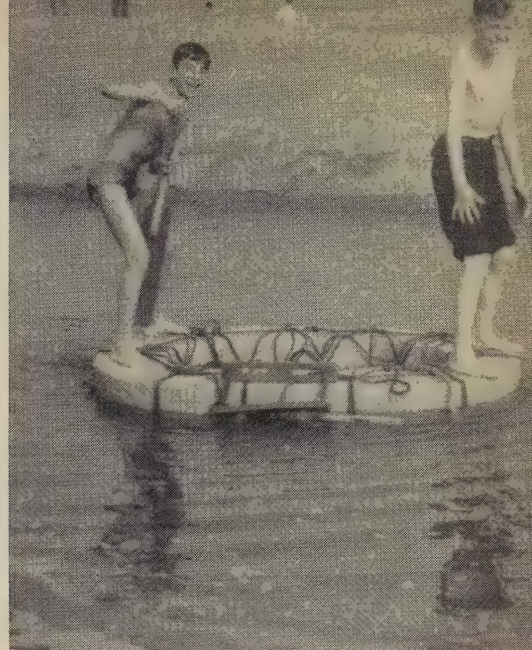
Or a good laugh comes along when a
stolen alarm clock, stuffed deep in a
shopping bag, suddenly bursts into loud,
continuous ringing. The culprit is
trapped, panic-stricken. But in the con-
trolled laughter of the salesgirls there
is pity for this poor woman whose misery
is her own punishment.

Some of the customers are real sharpies
who can steal pants from under coats,
stuff small items, especially costume jew-
elry, in their sleeves and pockets, and ex-
change their own shoes and purses at the
rummage counters with a magician's skill.
Most of these people live by their wits,
and they are good at it, too.

It will almost always be exceedingly
difficult for those who have advantages
and plenty to understand the feelings and
ways of the needy. A rummage expert
once said: "Every woman should work,
at least once, at a rummage sale to give
her a more charitable insight into the
other side of life."

The last few hours get draggy and
business tapers off to almost nothing, but
dreams of a warm, sudsy bath must be
allayed long enough to supervise the last
few duties. Leave the room clean. Besides
the requirement of courtesy, you might
want to rent it again. Last, but not least,
see that all cartons of unsold rummage
leave before you do. There is nothing
like a clean slate to help call it a day.

An ex-R.A.F. float at St.
Margaret's College, Black
Dog, Aberdeen, Scotland,
provides fun for two boys.



In Scotland, a city congregation's

Summer Program

by the Rev. E. G. Vince

Assistant, St. Margaret's Church, Aberdeen, Scotland

Some years ago, we asked ourselves why the church shouldn't have a summer program as well as a winter one. As St. Margaret's Church is a city congregation, consisting largely of the poorer, wage-earning members of the community, some of whom have holidays at home, and some no holiday at all, there was obvious scope, if the right place could be found. Our early efforts to find a place ended in failure. An old school and some fishermen's cottages proved unsuitable.

Then, three years ago, the answer appeared in the shape of two condemned farm cottages, five miles out of Aberdeen, and near the sea. From the first, we saw that the site was full of possibilities. With the help of a grant we were eventually able to buy the property and some land.

Since that time, there has been no lack of activity during the summer months. Volunteers from all sections of the congregation have converted the cottages into a picnic and camp center with common-

room, kitchen, chapel, and dormitories. This year an extra dormitory has been built onto the cottage. All the work has been done by members of the congregation. One of the men erected swings, and another spent his holiday building a cement paddling-pool for younger children.

Nothing gave us greater pleasure last summer than to be able to give a holiday to a family who had not had one for 10 years. The cottage has been used for camps and Sunday school picnics, both by our own and other congregations.

We have one rule: if a group intends to be in residence over Sunday morning, arrangements shall be made for a celebration of the Holy Communion in the chapel of the cottage.

The project is small as yet, but we now find that instead of almost "closing" for the summer, we are now "opening" for the summer, with a completely different sort of program—one more suitable to the holiday months.



There are four things we need to get down to

The Business Of Giving

by the Rev. Canon Robert Whitridge Estill

Rector, Christ Church, Lexington, Ky.

The Church needs to do some serious thinking about money.

Recent deliberations in the National Council, the pronouncements that were made at the last General Convention, and the program being carried on in individual dioceses, all indicate concern over the problem. But we are scattering our shots.

When a person gives his money to the Church he is (if he is educated about his giving) concerning himself with his own parish, his diocese, his province, the national Church, and through its program, the world-wide mission of the Church. As our situation now stands, different interpretations of the problem of giving exist on all of these levels.

One parish speaks of tithing, another

of proportionate giving, a diocese has a capital funds drive, while a province speaks of a fair share; and the national Church seeks apportionments from its dioceses and then sponsors (or approves) special askings for many things, including atomic reactors.

No wonder our giving is near the bottom of the pile in comparison to that of other Churches. We seem unable to agree upon a system within our own parishes, let alone on the higher level of diocese or national Church.

The layman is confused, and (to be frank) many of the clergy suffer from the same uncertainty when it comes to the philosophy of giving.

The poor status of our giving is in itself a judgment upon us; but a more

injurious by-product arises as well. It is a fact that the giver's faith and interest in the Church is affected by his giving. "People need to give to the Church more than the Church needs to receive their gifts." The poor showing of the Church in terms of financial strength is a direct corollary of our poor showing in terms of dedication and spiritual involvement.

Most of us know very little about real Christian stewardship. We know even less about the mechanics of teaching it to our people.

The usual procedure is to appoint a canvass chairman as soon as one can be roped into the job. He meets with the rector, and a list is drawn up of laymen to do the calling. If we're really efficient, a "kick-off dinner" is held, and we get a hand out a leaflet telling how to canvass. Perhaps a filmstrip is shown, or a stirring talk made by the every member canvass chairman or rector, and then the canvassers are on their own.

Perhaps they mean well, and perhaps some few will do a creditable job of calling, but these are exceptions to the rule. Usually the caller doesn't know how to call, he may not have pledged, himself, and often he merely leaves the card or phones from his office instead of calling face-to-face.

All of the pitfalls of our every member canvass are too well known by most of us to be repeated in more detail here.

There are four things that we need, if we are to get down to the business of Christian giving.

(1) We need to have a full-time stewardship director before, during, and after the canvass. I know of very few parish priests who have the time to prepare the lists, recruit the workers, arrange for the meetings, and train the callers to do their job. Certainly it would be a rare parish, indeed, which could produce a layman capable of giving 12 to 16 hours a day for several weeks as director of the canvass. This is where our stewardship education breaks down most often.

(2) We need a core of trained laymen to be a canvass committee. As in so much of the work of the Church, we have to involve the laity and cease placing the burden of the leadership on the clergy. Lay people must be led to understand what sacrificial giving means, must be led to pledge, themselves.

and must then witness to their conviction by calling upon others.

(3) We need to "tell the story" of stewardship attractively and well. Here, again, the existence of a full-time director is imperative if the publicity, over-all schedule, and coordination necessary to an effective canvass are to be had. We ought to be specific about what we mean when we speak of sacrificial giving, and we should present the challenge to people in such a way that they will know what we're talking about. They should know what the needs of the parish and the Church at large are. But also they should be properly trained and educated in what real Christian stewardship means.

(4) We need a mature approach to the problem. By this, I mean that we should draw upon the experience of those who have made money-raising their life's work. Of late, more and more parishes are canvassing without a budget, ruling out all extra askings except the traditional Easter and Christmas offerings, removing the secrecy of Church giving, asking for weekly pledges, and so on. And most of those steps are based upon long-term study, observation, and experience by men who are professionals in the field.

All of this is to say, then, that in the area of Church giving, we need help from those who are experts in the field. Just as we go to a professional architect with our building problems, we need to place our stewardship problems in the hands of those whose experience and full-time concern for the matter make them qualified.

A danger awaits us in picking out such aid. The real need is not for money but for the strengthening of the life of those who start practicing Christian stewardship. Some professional fund raisers defeat the main purpose in accomplishing the more immediate one.

Our own parish has just completed a thrilling experience in stewardship education, with the assistance of a firm of professional Church-fund raisers. They themselves were Episcopalians, and they based their program on the assumption that "... our greatest present need is not 'how much the Church needs,' but rather 'how important to each of us is the need to give.'" We can bear witness to the validity of that assumption. For us, increased giving has led to greatly increased interest in our Church and in our own spiritual lives. Our pledges for this coming year are well over \$100,000, whereas we had only \$67,000 pledged for 1959.

Everything that we think to be important to the task of the Church we now budget, so that there are no more special askings, which encourage token giving. As a result of this, we have been able to increase our giving in such areas as theological education, diocesan projects, and ecumenical askings.

It is hard to imagine what the Church could do if such results were forthcoming from the people of every parish and mission. If we really believe in the ministry of the laity, then we should start using the professional ministry of those trained in this field.

A Rhode Island's Sunday school's preparation against

FIRE

by Captain H. F. Rommel, U. S. Navy

Superintendent, Church School, Trinity Church, Newport, R. I.

Trinity Church had started its attention to fire protection before the disastrous fire that destroyed a Roman Catholic parochial school in Chicago in December, 1958, killing 90 people, mostly children. But after that fire, the vestry loosened the purse strings, and we were able to get what we needed for the asking. I'm proud to report that the question that might arise in connection with a Sunday school, "why go to great expense when the school is in session only one hour a week?" did not arise at Trinity.

Fire protection for a Sunday school requires three steps. The *first step* is a fire inspection, which in our case was done by the senior warden, the Sunday school superintendent, and a representative of the Newport Fire Department. Several improvements were made as a result of this inspection, the most important being the installation of panic bars on all doors, and a louder alarm system.

The *second step* is a fire bill, tailored to the situation. A fire bill is a printed or typewritten list of instructions for action in case of fire, and it should be not only given to all the people who might be responsible for such action, but several copies should be posted in conspicuous and commonly-used places. Included in the fire bill should be:

(1) Instruction to sound alarm, even for a small fire. The instruction might read:

"In case of fire the first thing to do is to have the alarm sounded. *This is a must.* It does not matter if it is a small fire. Do not fight the fire first, *sound the alarm first.*

(a) Rapid ringing of dismissal bells. (b) Use the fire alarm box on the street (give exact location). Always call the fire department in

case of fire; there must be no delay. No fire is too small."

(2) List the teachers' responsibilities. Each teacher is responsible: (a) For the strict discipline of the class. (b) For selecting an exit. (c) For getting the children in his class out.

(3) General instructions: (a) Do not stop for coats. Get out. Proceed to . . . (here give a nearby location, if possible one where children could be kept warm in winter and where parents could easily pick them up).

(b) Younger classes proceed first. (c) Keep SILENCE. (d) When you get out, keep going (others following need the room). (e) Adult class goes last and assists in maintaining discipline, order, and silence.

(4) List the exits, with clear and concise descriptions and alternate routes to them.

(5) Any special problems, or special instructions for individual classes.

(6) Set forth the need for teachers to be familiar with locations of exits and sound of emergency bell, and for students to have explained the instructions, plans, and the necessity for silence, courage, and good discipline.

The *third step* is a fire drill. At Trinity we have this in September, about two weeks after classes start, since we do not want the children to get in the habit of getting coats, and because there are many new children then, and all children are in new classes. I thought members of the adult class might object to being pushed out like children, but they entered into the spirit of the drill and seemed to appreciate what we were trying to do.

We hope we shall never have the opportunity of reporting on a fourth step, but those in charge of other Sunday schools might consider our three: fire inspection, fire bill, fire drill.

Decision And Commitment

by the Rev. Charles T. Cooper

Rector, St. Mary's Church, Kansas City, Mo.

Giving plus

**I Will Make a Total Commitment of My Life to Christ Through
St. Mary's Church During 1960.**

**Though I May Not Be Able to Accomplish All of the Program, I Will
Sincerely Try With God's Help.**

My Name

Place in the Alms Basin at any Service or Mail to

ST. MARY'S CHURCH

13TH AND HOLMES

KANSAS CITY 6, MISSOURI

**As Part of the Total Commitment of My Life to Christ Through St.
Mary's Church During 1960**

I PLEDGE MY TIME

TO WORSHIP GOD EVERY SUNDAY IN HIS CHURCH UNLESS

UNAVOIDABLY PREVENTED

My Name

Place in the Alms Basin at any Service or Mail to

ST. MARY'S CHURCH

13TH AND HOLMES

KANSAS CITY 6, MISSOURI

A few years ago St. Mary's Church of Kansas City, Mo., with professional help, instituted a program of sacrificial giving based upon the principles of Christian stewardship. That program flourished, actually doubling the giving of our members, and enabling a downtown Episcopal church to undertake necessary work in the face of a radically changing environment. The parish did not seek equal amounts in the pledges she asked her members to make. Rather, everyone was asked to make an equal sacrifice, proportionate to his family needs and income. The program did wonders for the parish in many ways other than in the realm of finance. A new unity and spirit manifested themselves in increased membership and attendance, and greater participation in the life of the parish.

But something went wrong. The income for the present year, although representing an increase over the last, promised to be insufficient to meet the needs and program the vestry felt essential, and which the vestry moreover thought were realistic. A look at the pledges revealed that in many cases we were giving only lip service to the principle of sacrificial giving.

It seemed to me and to the vestry that this was simply a part of a much larger problem which involved the complete loyalty and commitment of our people to Christ. To tackle just the financial problem would be getting at only a part of the picture, and would throw the program of the parish out of balance. Why not attack the whole problem, and call upon our people to make a commitment not only of money, but of everything? If the mission of the Church is to proclaim the Gospel to all men everywhere, the people of God must themselves be thoroughly committed to that Gospel.

The whole matter was presented at a meeting of the vestry, to which a number of additional laymen were invited. Charts were presented which analyzed our situation in some detail. These showed: (1) the number of communicants "on the books," (2) how many of these were active and how many were inactive, (3) how many

**As Part of the Total Commitment of My Life to Christ Through St.
Mary's Church During 1960**

I PLEDGE MY TALENT

I Would Like to Serve Through:

CHURCH SCHOOL____ ALTAR GUILD____ CHOIR____ GIFT SHOP____
FRANCES MERRILL GUILD____ YOUNG PEOPLE'S FELLOWSHIP____
TELEPHONING____ FUND RAISING____ LIBRARY____ VISITING____
CHURCH GROUNDS____ ACOLYTES____ USHERING____ DINNERS____
KITCHEN____ NURSERY____ BUILDING MAINTENANCE____ NEIGHBOR-
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ST. MARY'S CHURCH

13TH AND HOLMES

KANSAS CITY 6, MISSOURI

of the active communicants were really and vitally active in the life of our parish family and how many were merely "technically active," (4) the number of really active people who were associated in the parish as individuals, and as families, giving us a number of "working units" to consider. Other charts analyzed our stewardship in several areas: finance, abilities, time, etc. These were presented as realistically and honestly as possible. Also presented was a hard look at our efforts as families and individuals in the matters of growth of the parish family, and of our real purposes in evangelism.

Following the analyses, the outline of the Year of Total Commitment was pre-

sented, and it was explained what its demands would mean, and what we hoped to achieve through it. The response was enthusiastic, and the vestry took action officially expressing their determination to undertake the program and lead it throughout the parish. The vestry was especially interested in the fact that a continuing program was in prospect, not a one-shot affair, and in the fact that the parish would be "let in" on everything. A word about the latter:

It is true and proper that upon the vestry lies the primary responsibility for the temporal affairs of the parish. Nevertheless, in dealing with those affairs, it is

Continued on page 20

I PLEDGE MY TREASURE

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THE SAME AS MY CURRENT PLEDGE _____

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advertising
dollars
go farther
to fill
those**

Vacant Pews

Margaret Phinn

You're a member of a large church with a small congregation. It's Easter (or any religious holiday) and as a member of the vestry you're wondering how to make your advertising dollars go the farthest to fill those vacant pews during these important services—with the hope that the "Easter Christians" might possibly return and become working members of the congregation.

This is the story of what one parish, St. Joseph's Church, Detroit, did in those circumstances. "The Story of the Crucifixion," a miniature passion play, was being presented by members of the parish for Maundy Thursday and Good Friday evening services.

About a month before the services—while rehearsal was still in progress—the rector, the Rev. Joseph Dickson, called a meeting of his parish communications committee to see what could be done. Their budget of \$40 for advertising Palm Sunday, Maundy Thursday, Good Friday, and Easter Sunday services wouldn't stretch too far—even with special rates for churches.

A plan was set in progress. One woman with newspaper experience promised to provide the newspaper copy for the project and deliver it to the church editors before their Palm Sunday deadline. An-

Continued on page 26

Place for Professionals

We agree with Canon Estill [see page 12] that there is an important place for the professional in the field of Church financial campaigning. Churches engage the services of experts in investment management, in architecture, and in many other aspects of their life, and in our opinion the results of professionally directed campaigns, whether for capital needs or for more meaningful stewardship in regular giving, have shown time and again that experience and competence are worth the additional campaign costs.

There is an impression in some quarters that fund-raising firms are excessively profitable organizations. Yet one of the best known firms has had to close its doors recently; an advertisement in a Chicago newspaper has announced that the assets of the Wells Organization are up for sale to the highest bidder. While some campaigns are profitable, it generally seems to be true that a sense of dedication leads fund-raising firms to provide service to smaller churches at money-losing rates.

It was the lay professionals, rather than the clergy, who pioneered in promoting the concept of stewardship—the need of the giver to express his religious convictions by his giving—in contrast to the concept of merely meeting a budget. To be sure, tithing has been talked about for many generations, but sacrificial giving has become a practical issue in Episcopal Church life primarily under the stimulus of professionally directed campaigns.

Carrying through a pioneering program begun last year by Robert Jordan of the Episcopal Church Foundation, the National Council's Department of Promotion has engaged a professional in the field of fund-raising counsel—Huntington Hanchett of Rhode Island—to help train dioceses in the work of what is now being called stewardship education.

An article by John Reinhardt, director of the Promotion Department, in the January 24th issue of *THE LIVING CHURCH*, described the plan as aiming at the training of a diocesan staff person to direct canvasses in the parishes of the diocese by having him work for a month with an experienced campaign director and then go on to lead campaigns on his own.

We are heartily in favor of any plan that forwards stewardship education, but must confess to some misgivings about substituting this type of campaign leadership for the professional services of experienced firms. Unless the diocese is willing to pay the kind of salaries and incur the kind of expenses that are necessary for an adequate job, only the exceptionally lucky diocese will get competent leadership on a continuing basis. In Church life, somewhat sheltered from the give-and-take of the business world, there is a great tendency to settle for second-best leadership and the not-quite-adequate job.

What we should like to see is a corps of diocesan

stewardship directors who know and appreciate the services of the professionals in the field and know when to call upon them for help. The layman-to-layman approach of the outside campaign director, together with his broad background of experience and his access to the know-how and other resources of the firm he represents—even the commitment of the parish represented by the contract and the fee—all these are assets that should not be discarded lightly.

We believe that there is a place for both types of leadership, and that the greatest good can be accomplished for the Church if they work together.

Barracks and Dorms

Last week, the pages of *THE LIVING CHURCH* explored the spiritual and theological needs of college students. Both the ministry to Churchpeople who are growing into an adult world and the missionary ministry to those who are not Churchmen and are seeking God are of utmost importance. More and more, the Church is coming to realize this.

But there is an amazingly similar group, with the same adjustments to make and the same needs, that is all too often forgotten by the Church. The people are the men and women in the Armed Forces, and often their wives and families. Many of these have recently left the atmosphere and security of home, and they carry with them the same high-school understanding of religion as do college students. The temptations and doubts and problems of the young serviceman are very much the same as those of the youngster freshly off to college. And if there is not so obvious an intellectual attack upon his faith, there is the attack of materialism and new adulthood and the sheer inaccessibility of the Church.

The Church's quota of chaplains could not begin to furnish a ministry at every military installation—and we do not have as many military chaplains as we are allowed. Military bases are seldom near to towns, and facilities for transportation to churches are seldom satisfactory. Town churches seldom give the military man any real part in the parish fellowship—his is a different community, a different kind of life (whose terms most Churchmen do not know), and he is, of course, a temporary resident. And there is pressure—not official pressure, of course, but nonetheless, pressure—to remain on the base and attend whatever services are available at the base's chapel.

A hardworking Churchman, concerned about college work, once told the writer, "When I was in service, I found the Church for myself." He had been an officer, with an automobile, no small children, and a mature and informed Church life already established. An Episcopal chaplain once told the writer, "There isn't much you can do—they don't turn out when there are Episcopal services available." And many times we have heard statements to the effect that, if young men (and women) were properly taught the Faith before enlisting, there would be no problem.

Tell the World

The same could be said of college students — fortunately it no longer is! But what is the difference between the young people in barracks and quarters and those in dormitories and fraternity houses?

Like college work, this should be the concern of individual Churchmen, parishes, dioceses, and the national Church. Churchmen can make servicemen a part of the parish family in the same way anyone else is welcomed into the congregation, by hospitality, friendship, the expenditure of time, and attention. Parishes near military installations can alter their programs to make service people welcome, to include them in the parish program as they would any other people of their ages and interests. And such parishes can easily find ways to make their warm welcome known on



The Armed Forces, an all too often forgotten group.

the base and can offer transportation to church services.

Dioceses and the national Church could offer to the military forces the services of civilian (possibly military reserve) missionary clergy to function near to bases where there are no parishes close enough to serve the military personnel.

Such methods may be used, or others, possibly more effective, that are yet to be devised. The first requirement is a concern for the spiritual and theological growth of the men in uniform, just as the first requirement for the present development of the Church's college work was a concern for the welfare of the college students.

We print (on page 15 of this issue) a case-study of successful parish publicity efforts. It is commended to your attention.

Some Episcopalians are ambivalent about publicity efforts. To them the craft of press-agentry smacks of circus ballyhoo and the hucksterings of soap and patent medicines. Remembering particularly horrific examples of bad taste in publicity, they tend to recoil from publicity as such.

But we remember some horrific examples of bad taste in stained glass windows for churches, and our *Hymnal* has some hymns better left unsung. Neither of these facts prejudices us against good stained glass and good hymns.

The ordinary parish or mission church has a fairly simple and straightforward job of publicity to do. It needs no spectacular stunts (though there is nothing morally wrong with a well-conceived ecclesiastical stunt). It needs no special influence with the owners of TV and radio stations, the local and state newspapers.

Mostly, it needs a will to tell the community about its life, its work, and the Faith it espouses. Secondly (though not unimportant) it needs to beware of certain gross errors in handling relations with media of public information.

We propose, from time to time, to print more articles on various aspects of the parish publicity problem. In this editorial, however, all we want to do is point out some very simple "do's" and "don'ts" which will maximize the chances of your getting your material printed or broadcast at all; which will minimize the chances of the material being garbled in transmission to the reader or listener; and which will increase the likelihood that the broadcasters and journalists in your area will find it easy and pleasant to cooperate with you.

DO find out the deadline for newspapers and broadcasts, and get your material in early. What comes in late often lands in a waste basket.

DO typewrite everything you send to stations and papers, double-spaced on one side of the sheet, and put on it the name of the church, its address and phone number, and the name of a contact person who will answer the editor's questions, if he has any.

DO send out stories that will interest the Baptists, Roman Catholics, and unbelievers in your community.

DON'T scold an editor who fails to use your material. You didn't buy space or time; you have to win it.

DON'T quibble about petty details, such as ecclesiastical titles, spelling of names, etc. The editor already knows he's fallible. Paul was content to take what publicity he could get in the Greek cities without worrying about protocol in the matter of titles.

DON'T let all your publicity be crassly commercial. Notices about bake sales are well and good, but your publicity ought to suggest that your parish is more concerned with a Bread of Life that does not grow stale.

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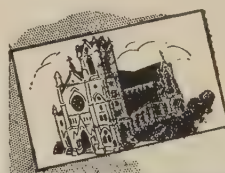
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BOOKS

A Starter

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Many a parent must have wished for a simple guide to religious practice in the home—family prayer, grace before meals, answering questions that children ask, etc. *The Church In Your House*, compiled by a group of parents of St. Luke's Church, Darien, Conn., is just such a guide.

If *The Church In Your House* does not tell everything that parents would like to know, it is at least a help in getting started. For this reason it has wisely been kept on a simple level. The section, "Where to Find Things in the Bible," and the sample answers to questions children ask, are especially helpful. If simplification at times involves theological inadequacy (as in Question and Answer 16, on the Trinity), it must be remembered that this is almost inevitable under such circumstances, and again that the booklet is intended only as a starter.

FRANCIS C. LIGHTBOURN

Books Received

THE SPIRITUAL TEACHING OF THE NEW TESTAMENT. By Jules Lebreton, S.J., translated by James E. Whalen. Newman Press. Pp. xi, 382. \$5.50.

AMERICANS VIEW THEIR MENTAL HEALTH. A Nationwide Interview Survey. By Gerald Gurin, Joseph Veroff, Sheila Feld. Basic Books, Inc. Pp. 444. \$7.50. (Joint Commission on Mental Illness and Health, Monograph Series / No. 4.)

THE FOUNDATION DIRECTORY. Edition 1. Prepared by The Foundation Library Center. Ann D. Walton and F. Emerson Andrews, Editors; Mariana O. Lewis, Assistant Editor. Published for the Center by Russell Sage Foundation. Pp. iv, 817. \$10.

THE NATION ON THE FLYING TRAPEZE. The United States as the People of the East See Us. By James Saxon Childers. David McKay Co. Pp. 284. \$4.50.

SACRAMENTS AND FORGIVENESS. History and Doctrinal Development of Penance, Extreme Unction and Indulgences. Edited with Commentary by Paul F. Palmer, S.J., S.T.D. Newman Press. Pp. xxv, 410. \$6. (Sources of Christian Theology, Volume II.)

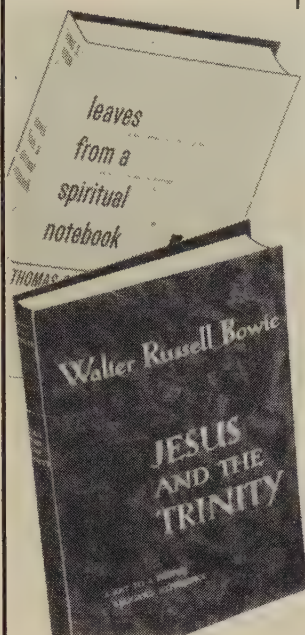
WHAT CARES THE SEA? By Kenneth Cooke. McGraw-Hill. Pp. 210. \$3.95. (The account "of fifty days on a raft by the sole survivor.")

IS THERE A CHRISTIAN PHILOSOPHY? By Maurice Nédoncelle. Translated from the French by Iltyd Trethowan, O.S. Hawthorn Books. Pp. 154. \$2.95. (Volume 10, Twentieth Century Encyclopedia of [Roman] Catholicism.)

PROPHETS, IDOLS AND DIGGERS. Scientific Proof of Bible History by John Elder. Bobbs-Merrill. Pp. 240. \$5.

ASSIGNMENT OVERSEAS. By John Rosengrant and others. Thomas Y. Crowell. Pp. viii, 152. Paper, \$1.95; cloth, \$3.50.

NEW BOOKS



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Using the New Testament as his major source, Dr. Bowie explains the Doctrine of the Trinity in non-technical language. Filling the space between the early impressions men got of Jesus, and the creed of the church today concerning the Triune God, he emphasizes the importance of understanding the Doctrine as a means to a fuller Christian experience.

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Decision

Continued from page 15

always necessary to consider the life of the parish as a whole. Unless a member of the parish is on the vestry, or makes it his express business to find out what goes on, he knows little or nothing about what the rector and vestry consider to be the goals of the parish, or of how the goals are to be reached. Why not let everyone in on these things, leading them to see that every member shares in the corporate responsibility for the on-going life of the parish family, beyond the parish meeting itself and the election of vestrymen to be his representatives?

The program was launched on the first Sunday in Lent with a visitation by the Bishop of West Missouri. Bishop Welles in a sermon, pointed out the necessity, especially in these times, for totally committed Christians—men, women, and young people. The first in the series of pledge cards [see cuts], or "decision cards," as they have come to be known by some, were used at this time. The others in the series were used by turn, at intervals.

It is still early, of course, to assess the value of such an approach. The cards themselves are intended to pin down the various aspects of commitment, giving individuals and families something concrete around which to center their thinking

YEAR OF TOTAL COMMITMENT TO CHRIST THROUGH ST. MARY'S CHURCH

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HOLY CONFIRMATION

FOR

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My Name

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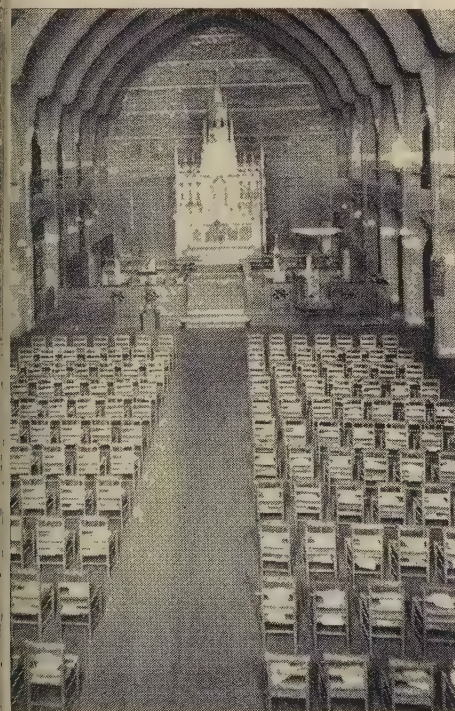
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about their personal commitment to Christ, their worship, the stewardship of their abilities and their money, and their own proclamation as ministers of the Gospel to others.

Some results can already be seen: (1) A former vestryman has formed a group which is concerning itself with evangelism, in coöperation with the diocesan commission on evangelism. (2) We have uncovered, and are continuing to do so, many talents which can directly serve the life of the parish. (3) There is a developing realism among the parishioners concerning the affairs of the parish, both temporal and spiritual. (4) We are beginning to receive substantial increases in pledges, along with some new ones, and are finding increased interest in tithing and sacrificial giving. (5) Regularity in attendance at the services is increasing perceptibly. (6) The vestry feels more liberty in calling upon the services of other lay people in the parish. (7) In my contacts with parishioners, I am discovering deeper thinking about the areas covered in the "decision cards," e.g.: "How can we manage to increase our pledge under our present financial circumstances?" (Several have set dates in the future on which they have pledged to increase their giving.) "I don't have much in the way of talent, but surely there is something I can do." "Why not emphasize family participation in parish activities more, rather than men, women, boys, and girls?" "Are our services, as they are now conducted, meeting our visitors' needs as well as our own?"

The Year of Total Commitment seems to be reaching the causes of a variety of parochial ills.



St. Mary's Church, Kansas City, Mo.
Reaching the causes of parochial ills.

To The Church

Our firm is dedicated to *stewardship education*. Our executives and a majority of our staff are Episcopalians, and most of our work is with the Episcopal Church. We are fellow laymen who have faced the same problems in our own parishes that confront you in yours, but with the important advantage that we also have had broad professional experience in hundreds of parishes and missions throughout the country.

We believe — and experience seems to prove — that the Budget Expansion Program is the only permanent solution to the stewardship problem. This program enables many a mission to attain parochial status, the aided parish to meet its apportionment in full, and the wealthy parish — previously unchallenged — to recognize and accept its greater responsibility to support the work of the Church at diocesan and national levels.

The following represent some recent successful programs, showing the pre-canvass and post-canvass pledging:

\$34,141	St. Michael's, Tucson, Ariz.	\$67,773	\$10,530	St. John's, Cornwall, N. Y.	\$20,532
\$7,488	St. Philip's, Indianapolis, Ind.	\$18,360	\$6,822	Trinity, Garnerville, N. Y.	\$18,294
\$9,620	St. John's, Great Bend, Kans.	\$17,415	\$19,240	Grace, Jamaica, N. Y.	\$37,081
\$21,310	Ascension, Frankfort, Ky.	\$56,590	\$22,679	St. Peter's, Peekskill, N. Y.	\$46,024
\$69,004	Christ, Lexington, Ky.	\$116,291	\$26,954	Bethesda, Saratoga Springs, N. Y.	\$44,582
\$4,352	Christ, Biddeford, Me.	\$9,015	\$11,388	All Saints', Minot, N. D.	\$23,349
\$5,928	St. Andrew's, Newcastle, Me.	\$13,828	\$48,084	St. Michael's, Toledo, Ohio	\$84,112
\$5,053	St. John's, Iron River, Mich.	\$9,520	\$12,694	St. Michael's, Brattleboro, Vt.	\$24,824
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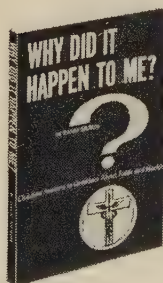
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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

A Running Start

On this Sunday, or perhaps the next, you will probably be starting your class year. No one needs to tell you that these first few Sundays will decide whether your group will get into full stride as a purposeful, learning, coöperative class, or not. You know, even if you are new or fresh at this, that you must make a strong start, and you truly are going to try. But just how?

Your attitude and determination will be most important. If you are naturally friendly toward children, and look upon them as persons with minds of their own, yet willing to learn and help you, you will not be likely to have much of a discipline problem. Some adults have a kind of dread of children, and approach their class with a feeling that this meeting is a sort of battle, in which the pupils have the vitality, the numbers, and the will to outwit the teacher, while he has only his single desire to have a "nice class."

Teachers who look upon their pupils as their friends and fellow learners, who harbor no suspicion that they have ill will against teachers, or that their resistance to learning may at any moment burst out into mischief, will have few problems of conduct. Put down as your first mental note, therefore, "My pupils are average, well-behaved youngsters, from good homes.



They look forward (if vaguely) to having a fine year together with me and with each other. And they truly want our class to be a success. Whatever unfortunate experiences they may have had last year, this season they hope (and will work) for better times."

The character your class will acquire depends very much upon these first Sundays. I have heard old line teachers prescribe, "Treat 'em rough at the start, don't stand for the least bit of nonsense, and show who is boss." In more gentle language this means simply that a teacher will have a mental image, backed by a determined will, of an opening experience guided so that his own conception of a good class will prevail and continue through the term.

A second selection of these columns is appearing in book form this month. Titled *The Ladder of Learning*, it is published by Seabury Press. The first selection, *It's Fun to Teach*, was published in 1949 by Morehouse-Gorham Co.

This conception is rooted in your own notion of just what constitutes the goal and method of proper religious training. If you believe that you are only to draw them in the knowledge of the Faith, represented by the formulas and official forms (creed, commandments, ritual, etc.) then you will wish to set up in your new class a character of obedience, of respectful listening, and therefore of more or less repressed and restrained conduct. You may manage to establish this at the start, but there can be no letdown. All through the rest of the year you will have to be the disciplinarian, the policeman, always alert to put down any outburst of resistance.

If, in contrast, you conceive of your task as the guiding of these children (your dear friends and fellow Churchmen) through Sunday after Sunday of happy seeking, and doing, and expressing, you will start (and continue) in a different way, and with a different tone for the class. You will assume that they want to know, that the worship which you have just attended together and all the movements and sights of your parish church are to be explained and understood. You will allow for individual self-expression and invite and play it up. You will expect a certain amount of useful talking aloud, and some laughter and play. You will recall the fact (revealed by questionnaires from children) that children really want the teacher to be "strict," but which they really mean purposeful and quick to check the exceptional child whose disturbing conduct "spoils our class." You will be definite, but not repressive.

Now, for some practical matters, in the form of a check-list:

✓ Your classroom: Check its supplies, storage space, lighting. Visit it before the first Sunday, and be sure it is arranged just the way you wish it.

✓ Supplementary material: Your textbook lists many items that will help teach your course. Your parish will not provide many of these unless you ask for them. Ask early, and persistently. You may want a film strip, flannel-graphs, hand work materials that are new, also some extra books for yourself. Don't be shy about asking for a loan and for expensive things. You cannot work without tools, and you serve without pay.

✓ Your calendar: List the Sundays from now until Christmas, fitting in probable lesson themes, and desired projects, memorization work, and outside events. Let the children share in this planning, too.

✓ Come to the first teachers' meeting prepared to get and to give the enthusiasm which you now have.

Letters

Continued from page 4

If you will get in touch with the Milwaukee Chancery Office I am certain you will receive the same information. The Church does not rebaptize validly baptized Christians. I rarely write letters to the editor but this matter seems so important that I am doing so now. In the interests of unity and getting the facts about one another, all Christians need to be accurately informed. May I therefore suggest that you correct an impression which otherwise might do much harm.

HAROLD BUTCHER

Santa Fe, N. M.

Doesn't Sound Good

Re: "Pentecostal Voices" and the present day "gifts of tongues" to various Episcopalians [L.C., July 10th and 17th]. We are distinctly told that on the day of Pentecost . . . we every man hear in our own tongue, wherein we were born?" Acts 2:3-11.

May I inquire in what languages these men are speaking? And are they carrying the Christian message to people whose languages they now speak? In my youth I lived very near a Holy Roller church and believe me, this doesn't sound good to me!

BELLE F. HUFF
(Mrs. Wm. Wayne)

Austin, Texas

The Catholic Faith

I take exception to certain statements made by Mr. R. K. O'Connor [L.C., August 14th]. Since the "Catholic Faith" embraces Holy Mysteries how can any man presume "to understand (it) thoroughly."

In order that we do not have "misinformed laymen," Mr. O'Connor should have qualified his claim that "The Anglican Church has for its ministry the same priesthood as that of the Roman, Orthodox, and Old Catholic branches. . . ."

Some of the definitions in my dictionary of "the same" are:

(1) "Identical" — We are not identical.

(2) "Equally acceptable" — Rome does not accept our priesthood, nor do we agree to the terms under which they would accept it.

Mr. O'Connor could probably increase the clergy shortage tremendously if he were permitted to pass final judgment on the qualifications of all candidates for Holy Orders. I suspect that Mr. O'Connor and I might not define the Catholic Faith in the same way; but I profess "to believe in that Faith entirely."

(Rev.) OLIVER NIXON

Rector, St. Peter's Church

San Francisco, Calif.

Incautious and Impious

Ever since I heard, years ago, a seminarian solemnly chant, at Evensong: "Then shall be said the collect for the day, and after that the collects and prayers following," I have dreaded the day when an incautious editor should combine with an impious author to produce so dangerous an explosion as that of the Rev. Paul C. Kintzing, Jr., in his plea for a functional Office Book [L.C., August 14th]. The fall-out may produce drastic mutations in our liturgical genes.

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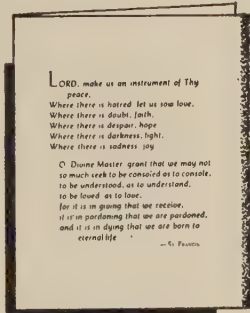
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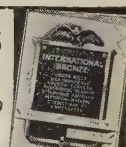
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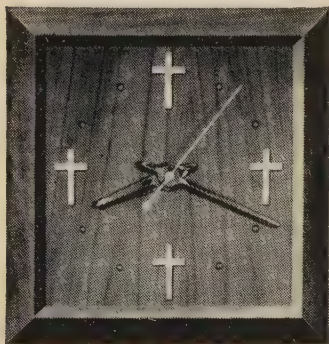
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then, the ancient Church wrote rubrics for bishops—we must reject as sacrilegious the hypothesis that this was due to the bishops' being liturgically unreliable as compared with the lower clergy and the laity. Then in the Dark Ages, some rare genius dared to rubricate the new missals not for bishops but for those who would principally use them, the priests. Cranmer perpetuated this priestly rubrication for the sound reasons that his reformation was to be accomplished by priests, that few of the laity could afford to buy the book, and fewer still could read it.

Today, of course, the clergy can no longer read Latin, and even though in America they have difficulty achieving the proper Oxford pronunciation of the English, we are nevertheless grateful for the translation. But, as if in compensation, a reasonable literacy now prevails amongst the laity, and, though printing costs keep rising, the devout will find that Prayer Books are at least not as expensive as TV sets.

The thought therefore suggests itself that we might now consider building upon the bold example of the Dark Ages, and move into the 20th century by collecting the rubrical if's, and's, and but's for the clergy into sections of "general rubrics," leaving the texts interlarded only with such pungent directives as "STAND," "PRIEST," "ALL," "OR," etc.

(Rev.) NEUNERT F. LANG
Captain (Chaplain), USAF

Castle AFB, Calif.

Ignorant?

Is it possible that Vincent of Lerins was ignorant enough and stupid enough to fancy there ever has been a Faith held and taught "everywhere, always, and by all" [L.C., August 21st]? JOHN H. WOODHULL
Riverton, Conn.

Editor's Note: St. Vincent was a thorough scholar, familiar not only with orthodox teachers but also with heretical ones all the way back to Simon Magus and Marcion. His formula does not look back to a non-existent time when everybody agreed, but means, "in most parts of the Church, from the earliest days, by the great majority of the pastors and teach-



ers." The mathematically precise language of scholastic theology was still a good many generations in the future when St. Vincent wrote, and he liked the literary zing of "*quod semper, quod ubique, quod ab omnibus*" too well to ruin the phrase with qualifying adverbs.

The specific problem with which he was concerned was the fact that heretics quoted Scripture in support of their arguments; that ecumenical councils had not covered the ground of possible heresies; that some day-to-day standard was needed for dividing truth from heresy.

St. Vincent was at great pains to point out that doctrinal development and progress were to be welcomed.



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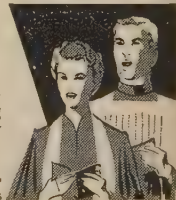
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sorts and conditions

THE SUBJECT of names is a fascinating one. Present-day Americans hardly ever seem to invent names for their children, although I know of one man whose first name is Dero (probably a form of "dear") and another man whose name is Final because his parents decided that their brood was large enough when he came along.

USUALLY, however, a personal name is not formed from a non-name. The parents select a name for their child from the enormous stock of existing names of Latin, Greek, Anglo-Saxon, Hebrew, or other origin.

WHAT this name originally meant ordinarily has very little to do with the choice. Rather, it is based on the connotations given to the name by someone who used it before, or upon a family custom of handing down names from generation to generation.

THERE WAS a time when Americans were more resourceful in their naming. The Pilgrim fathers, partly perhaps because they were fighting the invocation of saints, made liberal use of such names as Prudence, Faith, Increase, Christian, and Perseverance, as well as reviving such Scriptural names as Ichabod, Ezekiel, Eleazer, and Hepzibah.

THE RELIGIOUS motivation of this kind of naming is clear, as is also the motivation for the custom of naming a child after some saint of Christian history. If names have something to do with our central religious aspirations for our children, it would seem that the prevailing religion of modern America is a mixture of ancestor worship and hero worship.

ONE of the most stirring examples of religious naming is that of the ancient Jews, who gave names to their children recalling some great attribute or action of God. The divine name Jahveh appears in dozens of Hebrew names as Ja-, Je-, or Jo-, at the beginning or as -iah at the end. "El" at either beginning or end is the Hebrew word for God.

IT SEEMS that the custom of bearing witness to God's glory in personal names became more and more prominent as the history of Israel went on. Such ancient names as Abram, Jacob, Moses, Aaron and David don't have any direct religious significance. Moses means "drawer out," in reference to his being rescued from among the bulrushes. Aaron means "enlightened," Abram "father of height," Jacob "supplanter," David "beloved."

BUT JOSHUA ("Jahveh saves"), Samuel ("heard of God"), and quite a few other names of Israel's early history represent the beginnings of the trend toward names that involved bearing witness to God's glory every time you called your children to come to supper.

ELIJAH ("My God is Jah"), Elisha ("God is Saviour"), Isaiah ("Jahveh is helper"), Jeremiah ("Jahveh is high"), Ezekiel ("God is strong"), Daniel ("God is judge") are typical examples of the kind of names that became more and more popular during the period of the great prophets and virtually became standard after the Jews returned from exile.

IT GIVES YOU a renewed sense of what the Jews meant by calling themselves "the people of God" to see the intensity of God-consciousness reflected in these names.

UNDOUBTEDLY a part of the reason for the custom was protest at the religious policies of some of the kings of Israel who tried to introduce the worship of false gods. This feeling was intensified when the Jews became the pawns of successive Babylonian, Persian, Greek, and Roman empires, fighting constantly to retain the integrity of their religious faith. The name of a child was a challenge thrown down to the world, a testimony to what the father and mother stood for and what the child was expected to stand for.

I SUSPECT that one reason why modern Americans try to pick out conventional and "ordinary" names is that they want to have the child feel comfortable and happy about his name. But usually, at one time or another in his career, the child doesn't. If he isn't pained by its peculiarity, he is irritated by its commonness. At the very least, he will fight off the form in which it has been used in the family circle. "Johnny" will refuse to answer unless he is called "John" or "Jack." Mary Jane will let it be known that she is now just plain Mary.

PROBABLY this really represents the child's belief that he has now outgrown his past self and deserves a new name to fit his new personality. If we, like the ancient Jews, gave our children names that they could grow up into, the effect might be different.

THE FINE custom of naming a child after a saint has something of this quality. It can add a vivid personal touch to the doctrine of the communion of saints and provide the child with an unseen friend and exemplar.

PETER DAY

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VACANT PEWS

Continued from page 15

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Picture editors of the three major dailies were approached, and dress rehearsal was suggested as an excellent time for their photographers to take pictures for Maundy Thursday or Good Friday papers. They agreed and the photographers came. The editors of three local weeklies were also reached and asked if they would like glossy prints. They were interested, so material was supplied them.

We got in touch with radio personnel and program dates were set. Two women commentators promised to "plug" the services on their programs during that week. Another station was interested in a 15-minute interview with the rector discussing the meaning of Lent, Maundy Thursday, etc., (and also, just incidentally, telling about the special services!).

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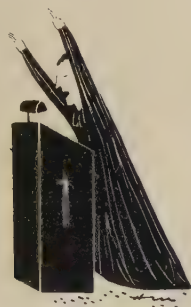
Overworked Rector

(fiction)

by Bill Andrews

September 7, 1960. For the first time in three months, we had 100% attendance at the vestry meeting tonight. We were a well-vacationed, well-tanned group of men. Even the rector looked rested after his August in the Rockies.

The meeting was routine—almost all the way through the agenda. There was a progress report by my survey group. The treasurer reported an upturn over last year in summer offerings and new pledges. The building and grounds committee got approval for the purchase of a new stoker



for the rectory. The education committee reported on the expanding Church school and the new classes for adults.

There was only the most desultory debate on minor points until, at the very end of the meeting, the rector asked us to consider employing a curate. This struck us all as a novel idea. After all, St. Martha's has been a parish for 22 years and a mission for 40 years before that. It has never employed more than one clergyman.

The senior warden finally turned to the rector and said, "Fr. Carter, we're open to conviction on this matter. But, quite frankly, I couldn't vote for a curate without knowing more about your reasons for asking for more help than any of your predecessors have had."

Fr. Carter got to his feet and presented his case. In summary, it amounted to this:

(1) His working hours during the last winter and spring had averaged 75 hours a week, yet he had been forced to scamp on the time for routine calls and on the time for personal meditation and study. The parish membership is now larger by 58 families than it was a year ago.

(2) In the long run, he argued, it was bad practice to overload the rector. He admitted that he had not been as alert and efficient in May as he had been when he took the job over. He reminded us that his predecessor, who had a smaller communicant list to serve, had cracked

up with a heart attack after about eight years' service.

(3) St. Martha's is the largest church (with one exception) in the whole diocese which is served by only one clergyman, and there are nine smaller churches in the diocese which have curates.

(4) Finally, he said with dry humor, "You gentlemen are members of a Church which does not require that its clergy be celibate. I've got some small children growing up in the rectory that would like to get to know their father!"

His arguments convinced me, but they did not convince all the vestrymen. The rector was reminded of all the help he gets from volunteers: lay readers, guild members, vestrymen. He was reminded that the payroll for janitorial and secretarial service was at an all-time high for the parish. He was asked if he had done a careful analysis of his work with a view to increasing the efficiency of his labor. One vestryman argued that if a clergyman just concentrated on calling, he didn't need so much time for study, because his "sermons would write themselves." Still another man felt that routine calling was foolishness. "Just see your sick, teach your kids, and run the show for us. We don't need a curate to give the old ladies a tea-drinking companion!"

Fr. Carter began to look irritated, but he kept his temper and did his best to explain. But before he could get far, the treasurer said, "Where's the money coming from to pay another man?" At once, Johnson moved to table the motion, and the vote in favor of tabling was eight to four.

That ended the matter for tonight. But I think the rector's right. It will take some doing, but I hope we can swing it before the snow flies.

THE LIVING CHURCH RELIEF FUND

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NEWS
Continued from page 9

the recent rapine and bloodshed," he wrote.

"But has the Congo ever seen the Gospel applied, politically, economically, and socially? We must never forget that people who don't set great store by writing have long memories. The African's memory is prodigious, and, alas, the Congo of 1960 has not begun to forget Leopold's Congo of 1910.

"This is South Africa's danger, too—the long memory of the African in this country. The highest service anyone can render the country presently is to forward the missionary work of the Church, not in a superficial quest for members, but in a desire to see the spirit of Christ at work among all people, black and white. Somehow we have failed to present the Christian Church sufficiently and convincingly. As a result, people turn to second-best solutions of our problems, of which the ugliest manifestations at present are white and black nationalisms." [RNS]

AUSTRALIA First Move

A proposal by the New South Wales' state government that aborigines be permitted to purchase liquor has been opposed by most Australian clergymen who have commented on the suggestion. But the move was endorsed by the Rev. F. W. Coledrake, chairman of the (Anglican) Australian Board of Missions, who said that if this was "the first move in bringing aborigines up to the same level of life as the rest of the people in the state," then it was to be welcomed.

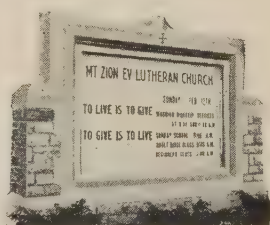
"Illicit drinking has made the problem of aboriginal drinking in New South Wales worse," he asserted. [RNS]

Not Down Throats

Traveling caravans (house trailers), a new native mission project of the Anglican Church in Western Australia, will have their first trial this month.

The Church Missionary Society in the province has fitted out four caravans to house white married couples who will go from one region to another teaching natives of Christianity and civilized living.

The Ven. E. C. King, director of the



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committee heading the project, said the caravan couples would live on or near the native reserves. "Religion as a subject will not be thrust down the natives' throats," he said. "Rather, we will try to reach them by example. They will be taught the basic elements of personal hygiene and community cleanliness, and advised on many aspects of life."

The mission also hopes to improve the natives' standard of living, he said. "If we can get only half a dozen native families into normal standard homes within two years, our job will be worthwhile."

[RNS]

SEMINARIES

New Post

The Rev. A. Grant Noble, rector of St. John's Church, Williamstown, Mass., and vicar of St. Andrew's Mission, Blackinton, since 1936, has accepted the newly-created post of assistant dean and chaplain of Episcopal Theological Seminary at Alexandria, Va., effective January 1st.

Dr. Noble will spend half his time in the Williamstown parish from September 5th on, commuting to Alexandria until after Christmas.

Dr. Noble began his ministry, after graduation from Kent School, St. Stephen's College (now Bard), and General Theological Seminary, as the Episcopal chaplain to students at Yale. In 1938 he assumed the post of chaplain at Williams College, Williamstown, which he held for 13 years. Dr. Noble was ordained to the priesthood in 1929.

A member of the standing committee of the diocese of Western Massachusetts, he served as its president for five years and as vice president of the diocesan council for three years. He was a deputy to General Convention in 1949, 1952, and 1958 and has been a trustee of the Church Society for College Work since 1939.



The Rev. A. Grant Noble
The students came with their problems.

From 1944 to 1946 Dr. Noble served as a Navy chaplain. He is married to the former Helen Rush Hannon, and has three children.

Last year Dr. Noble spent part of his sabbatical leave at the Virginia seminary, and became a sort of unofficial chaplain. Because of his experience in the pastoral ministry, the seminarians came to him with their problems. Many were married, and their wives asked him to talk at their monthly meetings and to lead a retreat, as he had done for their husbands.

When he returned to Williamstown, the students prompted the trustees to call Dr. Noble to the newly-created post.

Dr. Noble, in speaking about his decision to his congregation, said that he will be moved by four principles taught to him by the laity during his ministry.

"The first . . . is that any clergyman should approach his congregation, not only with a sense that God has called him to lead this particular group of people, but also with a deep sense of humility, knowing that they are better Christians . . . than he is, and that he will grow in the Christian faith through them and may at times be dependent on their faith to help him see through some dark days of his own life.

"The second is that a clergyman can depend too much on psychological techniques . . . because they tend to bring an impersonality into all our relationships and to destroy the real meeting of spirit with spirit, and spirit with God.

"The third principle for our clergy is . . . to become part of the daily life of their people, to learn to understand the terms in which they think, so that when they talk with them, or preach to them, they will not be using words and phrases that have no meaning to them.

"The last principle is one about which I feel deeply, and if I had to live my ministry over again I would try to live by [it] more conscientiously. A clergyman must stay near to God in his own private devotions and prayers."

Dr. Noble's successor at Williamstown will be the Very Rev. Richard L. Rising, dean of the Cathedral of St. Mary and St. John in Manila, who served on the student vestry of St. John's Church during his four years at Williams College.

CENTRAL AMERICA

Evangelism and Vocations

The first annual council of the Church in Nicaragua met in Bluefields, August 18th-20th. Bishop Richards of Central America reported to the meeting:

In the republic, Church workers (clergy, teachers, catechists, and nurses, etc.) number 22, of which only three come from the United States. All the rest come from Nicaragua or from some other Latin American country.

Because of the long years of British domination of the area, English has been the language of the Church, with the exception of one or two missions in which the Mosquito tongue is commonly used. Although

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the language of the country is Spanish, the Church has made only limited effort to use it.

Confirmation statistics show very slow growth, but the Church is now in process of expanding its physical facilities, with the hope of future general advance in Church life. New churches are to be found in seven places, new property has been purchased in two. The rectory at Bluefields has undergone major improvements, and there is a new mission house at Orinoco and a new dispensary building at Corn Island.

Funds are promised from the Church Women of North Carolina for a dispensary and nurses' residence on Corn Island and a second gift from the Women of Christ Church, Grosse Point, Mich., will build a chapel at Brig Bay.

Bishop Richards called for:

- (1) Review and appraisal of membership lists and statistics.
- (2) Evangelism by the laity.
- (3) Increased vocations to the priesthood and to the work of catechist, and increased giving to support growth.

KOREA

Compassion on the Doorstep

by the Rev. ROGER TENNANT*

Korea, like California, has plenty of Buddhists, if not many beatniks. But the beatnik is only trying to be a rather half-hearted imitation of an outcast. The real outcast—the absolute outsider—is the leper, and Korea has plenty of them. The leper, also, may be an intellectual. One of Korea's best known poets is a leper. Leprosy cuts across all levels of intelligence and learning, and it makes outcasts of all men, and makes many of them beggars.

Here in Korea, many Gospel scenes come to life. Leprosy is a part of the biblical scene that has mercifully disappeared for most of us, but these outcasts were ever present in our Lord's ministry. To them His response was instant. To them the Divine compassion immediately sprang out—"I will: be thou clean." These, possibly more than any other men, bear the wounds of Christ, the symbols of man's diseased state. From Old Testament times the leper has been the very symbol of man's curse—his separation from God and from his fellow man. If even the lepers can be cleansed, then truly all things can be restored in Christ.

And so also, for us, to whom is committed the ministry of reconciliation, the leper cannot be passed by. One cannot meet a leper without feeling moved to do something for him. In Korea one meets them every day.

There are, of course, government colonies, mission hospitals and clinics, but they are still far from adequate to deal with the problem, and as a parish priest in a Korean village, I have felt forced to do something for those on my doorstep.

*Fr. Tennant is an English clergyman who has been a missionary in Korea since 1954.

In this part of Korea, Kyong Ki Province, there are several hundred lepers who wander as beggars. Shunned by everyone, they are dressed in rags, often hungry, and suffer terrible hardships in the long, cold winter. I am trying to set up a small settlement where some of them can become self-supporting. If we can buy them land, and help them to build houses, they will be able to grow vegetables and keep pigs and chickens. There are about 30 with whom I have made contact. To get them settled will require about \$15,000 and on their behalf I am asking help from Churchmen in the rest of the world.

We have found a lovely spot, and the leader of the group, an intelligent and charming North Korean who was a school teacher before he contracted the disease, has succeeded in making friends in the nearest villages. But there are also those who are opposed to the project. The villagers will come to know and accept these people in time, but now they need to be won, and we need the prayers as well as the gifts of the people of the Church.

We have, so far, bought an acre of land and built one small house, where six lepers are now living. My personal resources are nearly at an end; further developments must depend on the generosity of those who cannot know these people and yet are moved to help. It is in their power to give these outcasts a new life almost beyond their dreams.

Editor's note: Gifts may be sent to Fr. Tennant's project in care of THE LIVING CHURCH. Make checks payable to The Living Church Relief Fund and designate them "For Korean Lepers."

LIBERIA

Altar Guild Play

On August 14th, a portion of the life of Christ was portrayed on the stage by a group of amateur actresses known as the Bethany Chapel Altar Guild. With the aid of a tape recorder, appropriate sound effects were added to enhance the production. The play, "A Certain Nobleman," from Dorothy Sayer's book, *Man Born To Be King*, depicts the miracles of changing water into wine and the healing of the nobleman's son.

The Bethany Chapel Altar Guild is a group of girls living at the House of Bethany, attending the Episcopal High School in Robertsport, and hailing from many parts of Liberia.

The play was produced for the purpose of raising money to further the work of the Massateen Leper Colony at Mbaloma, and \$35 was collected in donations on the night of the performance.

Some male members of the Public Speaking Club of the Episcopal High School assisted with the staging and scenery.

PEOPLE and places

Appointments Accepted

The Rev. Alan P. Bell, formerly vicar of the Church of the Saviour, Denville, N. J., is now rector of Trinity Church, Arlington, N. J. Address: 575 Kearny Ave.

The Rev. Albert S. Chappellear, III, formerly in charge of St. Paul's Church, Logan, Ohio, is now rector of the Church of Our Saviour, Mechanburg Ohio. Address: 127 Sandusky St.

The Rev. A. Edward Chinn, formerly curate at St. Mark's Church, Frankford, Philadelphia, and vicar of St. Stephen's, Bridesburg, is now rector of All Saints' Church, Torresdale, Philadelphia. All Saints' also has a day school through eighth grade. Fr. Chinn will live at 14 Ellicott Rd., Westwood Farms, Philadelphia 14.

The Rev. Whitney Church, formerly rector of St. Paul's Church, Key West, Fla., is now associate of St. Nicholas' Church, Encino, Calif.

The Rev. Rolin E. Cooper, formerly vicar of St. Luke's Church, Madison, Wis., and chaplain

The Rev. Robert W. Fowkes, formerly rector of St. John's Church, Boulder, Colo., is now rector of the Church of the Mediator, Chicago.

The Rev. Westwell Greenwood, formerly assistant rector of St. James' Church, Newport Beach, Calif., is now vicar of St. Wilfrid's Church, Huntington Beach, Calif. Address: 1024 Thirteenth St. St. Wilfrid's is a new mission. Services are held at a mortuary chapel; Sunday school pupils use the Woman's Club building.

The Rev. Yates C. Greer, who has been a fellow

of the Church Society for College Work at Selwyn College, Cambridge University, Cambridge, England, is now vicar of Holy Angels' Church, Miami, Fla.

The Rev. George L. Gurney, formerly rector of the Church of the Epiphany, Hialeah, Fla., is now assistant at St. Philip's Church, Coral Gables, Fla.

The Rev. Robert B. Jewell, formerly vicar of the Church of the Incarnation, West Milford, N. J., will on September 15 become rector of St. Thomas' Church, Lyndhurst, N. J. Address: 454 Stuyvesant Ave.

The Rev. J. Duncan Kenna, formerly curate at Holy Trinity Church, Collingswood, N. J., is now rector of St. Stephen's Church, Florence, N. J. Address: 26 E. Third Ave.

The Rev. Ralph E. Merrill, formerly curate at St. Mark's Church, New Britain, Conn., is now rector of St. Paul's Church, Huntington, Conn. Address: 31 Church St., Shelton, Conn.

The Rev. Douglas Mould, formerly curate at St. Mark's Church, San Antonio, Texas, is now chaplain at Texas Military Institute, San Antonio. Address: 800 College Blvd., San Antonio 9.

The Rev. Roland S. Pierson, formerly rector of St. Andrew's Church, Kenosha, Wis., is now rector of St. Paul's Church, Columbia, Pa. Address: 530 Chestnut St.

The Rev. Joe M. Routh, formerly rector of St. Paul's Church, Gainesville, Texas, is now rector of St. Philip's Church, Palestine, Texas. Address: 210 Glenwood Dr.

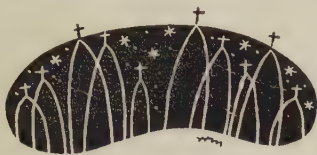
The Rev. Walter W. B. Schroeder, formerly rector of Trinity Church, Pierre, S. D., is now rector of Trinity Church, Litchfield, Minn.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

September

11. Church of the Atonement, Chicago, Ill.
12. Santa Maria Virgen, Ponce, Puerto Rico; Emmanuel, Elmira, N. Y.
13. St. Peter's, Portland, Ore.
14. Christ, Lead, S. D.; Church of the Holy Cross, Thomson, Ga.; Convent of St. Anne, Arlington Heights, Mass.; St. James', Port Daniel Centre, Quebec, Canada
15. Community of St. Saviour, San Francisco, Calif.; St. Paul's, Shigawake, Quebec, Canada
16. St. Barnabas, Burlington, N. Y.
17. Church of the Redeemer, Chicago, Ill.; Trinity, Independence, Mo.; Church of St. Anthony of Padua, Hackensack, N. J.



of the Episcopal city mission there, is now on the staff of St. Andrew's Church, Roswell, N. M. Mailing address: Box 1025; street address: 1008 Taylor Dr. W.

The Rev. Robert Creasy, formerly assistant at the Church of the Good Shepherd, Corpus Christi, Texas, is now rector of St. John's Church, New Braunfels, Texas. Address: Box 524.

Ordinations

Priests

Fond du Lac—On August 9, the Rev. Edgar F. Wells, vicar, St. Boniface's, Chilton, Wis.

Louisiana—On August 14, the Rev. John Brander Austin, chaplain and teacher, St. Martin's Episcopal School, Metairie, La.

Puerto Rico—On August 15, the Rev. Robert L.

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Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

Kringel, curate at the cathedral at Santurce, in charge of new work in Bayamon.

Deacons

Arizona—On June 12, Augustus W. Tuttle, Jr., who will spend a year in clinical pastoral training on the chaplaincy staff of the Oregon State Hospital, Salem, Ore.; Dean E. McMann, who will work in Wickenburg, Ariz.; Ray P. Dugan, assigned to Williams, Ariz.; David E. Pettengill, Clifton, Ariz. and Morenci.

Fond du Lac—On June 1, Patrick Heilgstedt, to serve churches at Tomahawk, Wis., and Merrill.

South Carolina—On June 20, Melvin R. Hyman, in charge of churches at Hampton, Estill, and McPhersonville. On June 24, William C. Weaver, in charge, St. Paul's, Orangeburg, and St. Augustine's, Sumter County. Bishop Melcher, retired Bishop of Central Brazil, officiated at the ordinations because of the death of Bishop Carruthers earlier in the month.

West Texas—On June 24, James R. Copeland, Jr., in charge of churches at San Benito and Port Isabel. On July 25, Lester G. Hill, Jr., in charge, St. Stephen's, Goliad. On July 7, John Dale Allen; Carl E. Jennings, curate, St. Mark's, San Antonio; Ronald W. Spangenberg, in charge, Church of the Ascension, Refugio; Clifford S. Waller.

Missionaries

The Rev. William H. Aulenbach, who graduated in June from CDSP, is now on the staff of the Church of the Holy Nativity, Aina Haina, Oahu, Hawaii.

The Rev. Charles T. Crane has returned to All Saints' Church, Kapoa, Kauai, Hawaii, after furlough.

Dr. James A. Dator (Ph.D.) flew to Japan recently with his wife and their two small children. He is a newly-appointed missionary and will study the language before he is definitely assigned to a post.

The Rev. Paul H. Kim has returned to St. Luke's Church, Honolulu, Hawaii, after furlough.

The Rev. Burton L. Linscott flew to Hawaii re-

cently with his wife and their two children, returning to Epiphany Mission, Honolulu, after furlough.

The appointments committee of the Overseas Department of the National Council has confirmed the appointment of Mr. Harold W. Lynn, Jr. to the missionary district of the Panama Canal Zone, where he will continue as principal of Colegio Episcopal de Panama. Since the opening of this new elementary school, Mr. Lynn has served as principal on an "employed in the field" basis.

Mr. Robert J. Meyer returned to the Philippines recently with his wife and their daughter, returning to his post as mission treasurer in Manila, after furlough in the United States.

Armed Forces

The Rev. Winfield Scott Bennett, formerly vicar of St. Luke's Church, Bohemia, L. I., N. Y., and St. John's, Oakdale, is now an Army chaplain with the rank of Captain. Address: Chaplains Office, 4th Infantry Division, Fort Lewis, Wash. Before entering the ministry he served for almost 11 years in the Army. Part of this time during combat he was a rifle platoon leader. During the Nuremberg trials he served as an officer of the guard.

Chaplain George H. Quarterman Jr. has had a change of address within Travis Air Force Base, Calif., to 11 Kansas St.

Chaplain John C. Ruback, Jr., formerly addressed at the Chaplain School, Fort Slocum, N. Y., may now be addressed at Box 1634, Fort Sill, Okla.

Chaplain (Col.) Kenneth M. Sowers recently received a certificate from the American Society of Military Comptrollers for his leadership as vice-president of the Washington chapter.

Other Changes

Miss Emma Lou Benignus, associate secretary of the Adult Division of the National Council's Department of Christian Education, will serve in Geneva, Switzerland, for one year as associate to Dr. Hans Ruedi Weber of the World Council of Churches' Department on the Laity. One of Miss



Fr. Taylor: Close cooperation with the national Church [see page 34].

Benignus' primary interests is the ministry of the laity. She has for the past several years worked closely with the General Division of Laymen's Work, helping with the preparation of the Church's laity training course.

An Episcopalian has been named associate director of the United Service Organization center in Seoul, Korea. She is Miss Elizabeth Dickey, formerly director of USO operations in Richmond, Va. A \$355,000 structure will soon replace the old quonset hut which is now the USO center in Seoul.

Mr. Ray L. Richardson, formerly associate executive director of Neighborhood House, Episcopal

CLASSIFIED

advertising in **The Living Church** gets results.

CHURCH APPOINTMENTS

CHALICES, Ciboria, Pyxes. Sterling silver at half USA prices. List free. Mary Moore's customers can buy through her. Lists of used and new books free. Pax House, 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins. 1755 Broadway, New York City.

FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets. Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

LINENS AND VESTMENTS

ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

OF INTEREST TO WOMEN

\$50.00 CASH to your church, school, lodge, club or auxiliary. Distribute Rawleigh Vanilla or Summer Drinks. Also free coffee urns. See your Dealer or write: Rawleigh's, Dept. H-32-LCH, Freeport, Ill.

POSITIONS OFFERED

GRADUATE CASEWORKER, M.S.W. Woman Social Worker wanted for Temporary Shelter institution providing care for seventy-five dependent and neglected children, ages three to eleven. Social Work Staff consists of three graduate case-workers. Psychological and Psychiatric services are available. Opportunity for intensive work with individual children. Salary: \$5,000 — \$5,200 — depending on experience. Write: Dr. Edward L. Hawthorne, Saint Barnabas House of the Episcopal City Mission Society, 304 Mulberry Street, New York 12, N. Y. Call: Worth 6-2960.

ORGANIST-CHOIRMASTER, S.M.M. or equivalent. New York City Episcopal Parish. Give full details. Training experience. Reply Box C-477.*

ORGANIST-CHOIRMASTER. Modest stipend. Teaching potential in nearby Monterey Peninsula colleges. St. Mary's-by-the-Sea, Pacific Grove, Calif.

POSITIONS WANTED

PRIEST, married, desires parish on east coast or west coast. Moderate churchman, interested in young people. Reply Box H-475.*

PAROCHIAL or work as assistant wanted by middle aged priest, good voice and preaching; married, no family. Reply Box H-473.*

RECTOR, moderate, desires change. Reply Box L-476.*

RECTOR, organized present large suburban parish from small mission, desires change. Bishop and Vestry aware of this desire. Present budget in excess of \$100,000.00. Building program of \$600,000.00. Prayer Book Catholic with emphasis on laymen's work as recently featured in national magazine. Holds top leadership in diocese. Excellent references. Reply Box S-472.*

PRIEST, in literary work, recent STM, desires regular Sunday supply Chicago area. Preaching, adult Bible class, some weekday visiting, all possibilities through present flexible schedule. Reply Box L-474.*

RECORDINGS

FREE INFORMATION! Free Records! Buy three, one free! Excellent Chime Records. Hi-Fi 33 1/3 rpm, 12" double-side records, \$3.98 each; stereo \$4.98. Albums available: Praise, Faith, Cathedral, Morning, Evening, Wedding, Christmas, Easter, Patriotic, 20 Hymns on each! Also Pipe Organ-Chime records available. Chimes, 1818 Outpost, Hollywood 28, California.

*In care of The Living Church, Milwaukee 2, Wis.

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- (B) Keyed advertisements, same rates as (A) above add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

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THE LIVING CHURCH

The Living Church

CHURCH SERVICES NEAR COLLEGES

Refer to key on page 24

DEPARTMENT OF COLLEGE WORK DIOCESE OF ALBANY

LL COLLEGES IN ALBANY, N. Y.

R. ANDREW'S
Main & Madison Aves., Albany, N. Y.
Rev. Ralph M. Carmichael, r

LL COLLEGES IN TROY, N. Y.

R. PAUL'S Third & State Sts., Troy, N. Y.
Rev. Frederick E. Thalmann, r

LARKSON COLLEGE Potsdam, N. Y.
NEW YORK STATE TEACHERS COLLEGE
Potsdam, N. Y.

TRINITY Potsdam, N. Y.
Rev. James Pennock, r

**INSTITUTE OF AGRICULTURE
AND HOME ECONOMICS**, Cobleskill, N. Y.

GRACE CHURCH Cobleskill
Rev. Walter Reid

**N. Y. STATE AGRICULTURAL
AND TECHNICAL INSTITUTE**, Delhi, N. Y.

ST. JOHN'S Delhi
Rev. Wm. O. Homer

PAUL SMITH'S COLLEGE, Paul Smiths, N. Y.

ST. THOMAS Tupper Lake
Rev. Michael Kundrat

SKIDMORE COLLEGE, Saratoga Springs, N. Y.

BETHESDA Saratoga Springs, N. Y.
Rev. W. Benjamin Holmes, r

STATE TEACHERS COLLEGE, Oneonta, N. Y.

CHRIST CHURCH Cooperstown, N. Y.
Rev. George French, r

STATE TEACHERS COLLEGE

Plattsburgh, N. Y.

TRINITY Plattsburgh, N. Y.
Rev. Michael Lynch, r

ST. LAWRENCE UNIVERSITY, Canton, N. Y.

**N. Y. STATE AGRICULTURAL AND
TECHNICAL INSTITUTE** Canton, N. Y.

GRACE CHURCH Canton, N. Y.

UNION COLLEGE Schenectady, N. Y.

ST. GEORGE'S No. Ferry St., Schenectady, N. Y.
Rev. Darwin Kirby, r

DIVISION OF COLLEGE WORK DIOCESE OF COLORADO

UNIVERSITY OF COLORADO, Boulder, Colo.

ST. AIDEN'S CHAPEL 2425 Pennsylvania St.
Rev. A. B. Patterson, Jr., chap.
Sun & daily worship; full-time chaplaincy & Canterbury program

COLORADO COLLEGE

Colorado Springs, Colo.

GRACE CHURCH 601 No. Tejon
Rev. J. Lindsay Patton, r
Sunday worship at Grace Church; midweek Eucharist on campus, in term; other Canterbury activities

COLORADO SCHOOL OF MINES

Golden, Colo.

CALVARY EPISCOPAL CHURCH, 1320 Arapahoe St.
Sunday worship at Calvary, Episcopal Chaplaincy

COLORADO STATE COLLEGE, Greeley, Colo.

THE CANTERBURY HOUSE 1865 10th Ave.
Rev. Charles V. Young, chap. & r; Rev. Fred F. King, ass't.
Daily worship in term; Sunday worship, Trinity Church; Full chaplaincy & Canterbury program

COLORADO STATE UNIVERSITY

Fort Collins, Colo.

ST. PAUL'S HOUSE Laurel & Whitcomb Sts.
Rev. Malcolm Boyd, chap.
Sun & daily worship; full-time chaplaincy & Canterbury program

COLLEGE students need to be remembered. Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

Finally, if you can, contribute financially to the work the chaplain is doing. Funds may be sent directly to him or to the Church Society for College Work, Mount St. Alban, Washington 16, D. C.

UNIVERSITY OF DENVER, Denver 10, Colo.

BUCHTEL UNIVERSITY CHAPEL
Rev. Russell K. Nakata
Wed in term, Eucharist; each quarter, The Canterbury Lectures

**ST. LUKE'S HOSPITAL SCHOOL OF
NURSING** Denver 3, Colo.

601 East 19th Ave.
Rev. Robert L. Evans, chap.
Sun & Wed Eucharist in Chapel; Chaplaincy for School & Hospital

UNITED STATES AIR ACADEMY
Colorado Springs, Colo.

ST. MICHAEL'S CHAPEL
Rev. Arthur W. Pierpoint, vicar
Sun, Eucharist on campus; Buses to Grace Church, Colorado Springs

DEPARTMENT OF COLLEGE WORK DIOCESE OF WESTERN MICHIGAN

ALBION COLLEGE Albion, Mich.

ST. JAMES 116 W. Erie
Rev. D. H. Burr, r and chap.

CENTRAL MICHIGAN UNIVERSITY

Mt. Pleasant, Mich.

ST. JOHN'S 200 West Maple St.
Rev. C. M. Stuart, r and chap.
Sun 7:30, 11 HC; HD 7:30

**COMMUNITY COLLEGE AND TECHNICAL
INSTITUTE OF BENTON HARBOR and
ST. JOSEPH**

ST. PAUL'S Morton at Lane Dr., St. Joseph, Mich.
Rev. H. S. S. Ross, r

GRAND RAPIDS JUNIOR COLLEGE

CALVIN COLLEGE Grand Rapids, Mich.

ST. MARK'S CATHEDRAL 134 N. Division
Rt. Rev. C. E. Bennison, Bishop
Very Rev. G. D. Hardman, Dean

HOPE COLLEGE Holland, Mich.

GRACE CHURCH 555 Michigan Ave.
Rev. W. C. Warner, r

OLIVET COLLEGE Marshall, Mich.

TRINITY Mansion at Jefferson Sts.
Rev. T. F. Frisby, r

TRAVERSE CITY COMMUNITY COLLEGE

Traverse City, Mich.

GRACE CHURCH 349 Washington St.
Rev. F. J. Foley, r

WESTERN MICHIGAN UNIVERSITY

KALAMAZOO COLLEGE

BRONSON SCHOOL OF NURSING
Kalamazoo, Mich.

ST. LUKE'S 247 W. Lovell St.
Rev. J. C. Holt, r; Rev. H. F. Nelson, Jr., diocesan chap.
Sun 8 HC, 9 Cho Eu, 11 MP, 8 EP;
Tues, Wed, Thurs 7 HC on campuses

OTHER COLLEGES IN ALPHABETICAL ORDER

BETHUNE-COOKMAN COLLEGE

ST. TIMOTHY'S Daytona Beach, Fla.
Rev. James H. Hall, v
Sun HC 7, 11, EP 7; Tues, Thurs HC 7

BRIDGEWATER, MADISON, SHENANDOAH

EMMANUEL Harrisonburg, Va.
Rev. Francis B. Rhein, r; Mrs. Percy Warren, col w
Sun 8, 9:30, 11, York Club 5, Canterbury 6

BRYN MAWR COLLEGE and HAVERFORD COLLEGE

CHURCH OF THE GOOD SHEPHERD
Lancaster and Montrose Avenues Rosemont, Pa.
Sun 7:30, 9:30, 11; Daily 7:30

CALIFORNIA INSTITUTE OF TECHNOLOGY

ALL SAINTS 132 North Euclid Ave., Pasadena
Rev. John H. Burt, r; Rev. Frank Potter, chap.
Sun 8, 9:15, 11, 7; College Group 1st & 3d Sun

UNIVERSITY OF CALIFORNIA AT LOS ANGELES

UNIVERSITY RELIGIOUS CONFERENCE
900 Hilgard, L.A. 24
Rev. C. Edward Crowther, chap.
HC daily 6:45, EP daily 5:10; Canterbury Wed 7:30

CENTENARY COLLEGE FOR WOMEN

ST. JAMES' Hackettstown, N. J.
Rev. Clarence W. Sickles
Sun 8, 9:30, 11; Wed 9:15; Fri 7

COLUMBIA - BARNARD

ST. PAUL'S CHAPEL on campus New York, N. Y.
Rev. John M. Krumm, Ph.D., Chaplain of the University; Rev. Jack C. White, Episcopal Adviser
Sun 9, 11, 12:30; Weekdays HC 4:30 Wed; 12 Fri; Canterbury Assoc Wed 5

CORNELL MEDICAL SCHOOL, ROCKEFELLER INSTITUTE

NEW YORK HOSPITAL SCHOOL OF NURSING, FINCH (Studio Club; East End Hotel)

EPIPHANY York & 74th, N. Y., N. Y.
Rev. Hugh McCandless, r; Rev. R. M. Louis, chap.
Rev. L. A. Belford; Rev. P. T. Zabriske
Sun 8, 9:30, 11, 6:30; Wed 7:25, Thurs 11

EARLHAM COLLEGE

ST. PAUL'S 800 N. "A" St., Richmond, Ind.
Rev. Robert K. Bernhardt, r
Sun 8, 9:30, 11; HD 10, 12:10

EAST TENNESSEE STATE COLLEGE,

Johnson City — 807 Lake St.
Rev. Albert N. Minor, chap.
Sun 9, 10:45; Mon 4:30; Wed & Fri 7:15

GEORGIA TECH & AGNES SCOTT COLLEGE

ALL SAINTS Atlanta, Ga.
Rev. M. L. Wood, Jr., r; Rev. J. M. Coleman, college chap.
Sun 8, 9:15, 11, 7; Canterbury 6

UNIVERSITY OF GEORGIA

HODGSON HOUSE AND ST. MARY'S CHAPEL
980 South Lumpkin Street Athens, Ga.
Rev. Nathaniel E. Parker, Jr., chap.
Daily MP 7:30, EP 5:30; Thurs & HD 7; Wed Canterbury Club 5:30

GOUCHER COLLEGE AND

STATE TEACHERS' COLLEGE, Towson, Md.

TRINITY 120 Allegheny Ave., Towson, Md.
Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't.
Sun 8, 9:45, 11; Thurs 10:30

HARVARD, RADCLIFFE, M.I.T.

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. R. D. Maitland, chap.
Sun 8, 9:30, 11:15, 7. St. John's Chapel 10

HOBART & WILLIAM SMITH COLLEGES

ST. JOHN'S CHAPEL Geneva, N. Y.
Rev. David A. Chapel, chaplain
Sun 10, 7:30; Weekdays 7:15 5, 10; Canterbury Assoc. Sun 5

HOWARD UNIVERSITY

CANTERBURY HOUSE
2333 1st St., N.W. Washington, D. C.
Rev. H. Albion Ferrell, chap., Miss Harroldean Ashton, apprentice ass't.
HC Sun 9, Wed 7; Canterbury Assoc Wed 7:30

Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

UNIVERSITY OF ILLINOIS, CHAMPAIGN-URBANA

ST. JOHN THE DIVINE Champaign, Ill.
Sun: 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

LOUISIANA STATE UNIVERSITY

ST. ALBAN'S CHAPEL Baton Rouge, La.
Rev. U. T. Holmes, chap.; Rev. Wallace H. Garrett,
ass't. chap.
Sun 8, 9, 11, 5:30, 6; Daily 9:10, 12:10, 5:10;
Tues & Fri 7; Canterbury Assoc. Thurs 5:10

LOWELL TECHNOLOGICAL INSTITUTE LOWELL STATE TEACHERS' COLLEGE

ST. ANNE'S Lowell, Mass.
Rev. Francis B. Downs, r
Sun 8, 9:15, 11

MACALESTER COLLEGE and HAMLINE UNIVERSITY

ST. PAUL'S-ON-THE-HILL St. Paul, Minn.
Rev. J. R. Bill, Rev. P. A. Jones, chaplains
Sun 8, 10:30; Canterbury, Thurs 5:30

MICHIGAN COLLEGE OF MINING AND TECHNOLOGY

TRINITY Houghton, Mich.
Rev. Herman Page, r
Sun 8 & 10:30; Canterbury Club weekly

MOUNT HOLYOKE COLLEGE

ALL SAINTS' South Hadley, Mass.
Sun 8, 10, 11:30 Rev. Maurice A. Kidder, v and
chap., Lawrence House, Fri 5:30

NASSON COLLEGE

ST. GEORGE'S Springvale, Maine
Main & Emerson Sts. Sanford
Rev. E. Robert Newton, v
Sun Mass 7:30, 10:30; Wed 7:45; C Sat 7-8

NORTHWESTERN UNIVERSITY

CANTERBURY CHAPEL & HOUSE, 2000 Orrington
Rev. Scott N. Jones, chap.
Sun: St. John's Chapel, 2122 Sheridan
HC & Ser 9:30, 11

OCCIDENTAL COLLEGE

ST. BARNABAS' Eagle Rock, Los Angeles
Rev. Samuel H. Sayre, r
Sun 7:30, 9:15, 11; 7 every Thurs on campus

OHIO STATE UNIVERSITY,

ST. STEPHEN'S Columbus, Ohio
Rev. J. N. Mitchell; Rev. E. A. Vastyan; Rev. G. E.
Ross; Miss Mary K. Babcock
Sun 8, 9:30, 11, 7:30; Tues 7, Wed 12, Thur 7

OHIO UNIVERSITY

GOOD SHEPHERD Athens, Ohio
Rev. Pitt Willard; Rev. Frederick Wells
Sun 8, 9, 10:30, 6; Thurs 7:15, 10:10

UNIVERSITY OF PENNSYLVANIA

ST. MARY'S 3916 Locust St., Philadelphia
Rev. Wm. X. Smith, r; Rev. Earl H. Brill, chap.
Sun 8, 9:30 (University Service), 11

PRINCETON UNIVERSITY

THE WM. A. PROCTER FOUNDATION
53 University Pl. Princeton, N. J.
Rev. William A. Eddy, Jr., chap.
Sun Univ. Chapel 9; HC Tues & Thurs 7:30

RICE UNIVERSITY

TEXAS MEDICAL CENTER
COLLEGIATE CHAPEL OF ST. BEDE, Houston, Texas
Aurty House, 6265 So. Main
Rev. Lane Denson, chaplain
Sun HC 10:30; Wed HC 7; Mon thru Fri 5:15

ROLLINS COLLEGE

ALL SAINTS' Winter Park, Fla.
Rev. Wm. H. Folwell, r; Rev. A. Lyon Williams, chap.
Sun 7:30, 9, 11; Canterbury Club Sun 5-7

RUTGERS, THE STATE UNIVERSITY DOUGLASS COLLEGE

CANTERBURY HOUSE
5 Mine St., New Brunswick, N. J.
Rev. Clarence A. Lambelet, Episcopal chap.
Sun 8, 9:30, 11, 5; Thurs 7

SKIDMORE COLLEGE

BETHSDA CHURCH Saratoga Springs, N. Y.
Rev. W. B. Holmes, r, Rev. Lawrence Schuster
Sun 8, 9:30, 11; Wed 7; Thurs 10:30; EP daily 5

SOUTH DAKOTA STATE COLLEGE

ST. PAUL'S, 6th St. & 8th Ave., Brookings, S. D.
Sun 7:30 & 11

UNIVERSITY OF SOUTHERN CALIFORNIA

ST. JOHN'S Adams & Flower Sts., Los Angeles
Rev. E. Lawrence Carter, r; Rev. J. Ogden Hoffman,
Jr., Rev. Michael Hamilton (Graduate Students,
Faculty), chaplains
Sun 8, 9, 11, 5:30; Weekly, on campus: Faculty &
Student groups.

STANFORD UNIVERSITY, CALIFORNIA

ALL SAINTS, Palo Alto Sun 8, 9:45, 11
HOLY TRINITY, Menlo Park Sun 8, 9:30, 11
ST. MARK'S, Palo Alto Sun 7:45, 9:30, 11
CANTERBURY HOUSE Sun 7:15, Tues 12:10
Rev. John W. Duddington, chap; Miss Marian
Smallegan, college associate; Miss Dorothy James,
apprentice ass't.

STETSON UNIVERSITY

ST. BARNABAS' DeLand, Fla.
Rev. Canon LeRoy D. Lawson, r
Sun 8, 9:15, 11; Canterbury House 5

UNIVERSITY OF TEXAS

ALL SAINTS' Austin, Texas
Rev. S. F. Bailey, r; Rev. Gerhard D. Linz, chap.
Sun 8, 9:15, 11, 6 Canterbury; Daily 7:05, 5

TULANE UNIVERSITY

NEWCOMB COLLEGE
CHAPEL OF THE HOLY SPIRIT
1100 Broadway, New Orleans, La.
Rev. W. Donald George, chap.
Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon,
Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30, Canter-
bury Forum Wed 6

TUSKEGEE INSTITUTE

Tuskegee Institute, Ala.
ST. ANDREW'S
Rev. Vernon A. Jones, Jr., r
Sun 7, 9, 11

UNIVERSITY OF VIRGINIA

ST. PAUL'S MEMORIAL Charlottesville, Va.
Rev. T. H. Evans, r; Rev. D. W. Cammack, chap.
Sun 8, 9:30, 11, 5:30; Wed 7:15

WHITMAN COLLEGE

ST. PAUL'S, Catherine at Birch, Walla Walla, Wash.
Rev. D. S. Alkins, r; Rev. R. C. French, assoc;
Rev. B. A. Warren
Sun 8, 9:15, 11; Canterbury 5:30; Wed HD 10

UNIVERSITY OF WISCONSIN MILWAUKEE-DOWNER

EPISCOPAL CAMPUS RECTORY Milwaukee, Wis.
3216 North Downer Ave.
Rev. James Dyar Moffett, chap.
Open Daily: 7-10

WITTENBERG UNIVERSITY, Springfield, O. ANTIOCH COLLEGE Yellow Springs, Ohio

CHRIST CHURCH 409 E. High, Springfield, Ohio
Rev. Compton Allyn, r; Rev. Keith Scott, chap.
Sun 8, 10; HD 7

UNIVERSITY OF WYOMING

ST. MATTHEW'S CATHEDRAL
3rd and Iverson, Laramie, Wyo.
Very Rev. Otis Jackson, dean; Rev. Raymond C.
Knapp, chap.
Sun 8, 9:15, 11; Mon-Fri 7 HC at Canterbury House

PEOPLE AND PLACES

Continued from page 32

Church community agency in the diocese of Milwaukee, will on September 15 become its executive director. He is believed to be the first Negro in Milwaukee to be named head of a Community Chest agency, other than the Urban League.

Marriages

Miss Elsbeth Elise Beardsley and Mr. Robert L. Ives were married on August 21 in Berkeley, Calif. Both the groom and the father of the bride are second-year seminarians at the Church Divinity School of the Pacific, where Miss Beardsley is employed.

Miss Susan Ellsworth Scherr, daughter of Mr. and Mrs. Joseph W. Scherr, Jr., and the Rev. Arthur S. Lloyd, II, assistant minister at the Church of the Redeemer, Cincinnati, will be married on September 24. The Rev. Mr. Lloyd has moved from Millsbrae Ave. to 3080 Portsmouth Ave., Cincinnati 8.

Births

The Rev. J. C. Pedersen and Mrs. Pedersen, of Grace Church, Vernon, Texas, announced the birth of their second child, Bruce Alan, on August 18.

The Rev. Robert M. Wainwright and Mrs. Wainwright, of the Church of the Messiah, Gwynedd, Pa., announced the birth of their first child, John Marshall, on August 12.

Depositions

Charles Andrew Myers, presbyter, was deposed on August 12 by Bishop Pike of California, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the standing committee of the diocese; renunciation of the ministry.

Seminaries

The Rev. Richard A. Henshaw, formerly rector of the Church of Our Saviour, Cincinnati, is now instructor in Old Testament at Bexley Hall, Gambier, Ohio.

Resignations

The Rev. James Murchison Duncan has resigned as rector of the Church of the Ascension and St. Agnes, Washington. Address: 116 Tallman Ave., Cranston 10, R. I.

The Rev. Charles B. Traill, rector of St. Alban's Church, Tillamook, Ore., has retired because of ill health. Fr. and Mrs. Traill have been on a three-month leave of absence. They will make their home on a farm in Phillipsburg, Kan.

Changes of Address

Thompson House, the retreat house and conference center of the diocese of Missouri, has had a change of address but not of location. Formerly at 522 E. Big Bend Rd., Webster Groves, it is now at 8282 Big Bend Rd., Webster Groves 19 Mo. Included in this change of address are the Rev. Standrod T. Carmichael, warden of Thompson House, as well as the Educational Center and its director, the Rev. Elsom Eldridge.

The Rev. Vincent F. Pottle, retired priest of the diocese of Pennsylvania, formerly addressed in Lancaster, Pa., may now be addressed at 287 Broadway, Kingston, N. Y.

Religious Orders

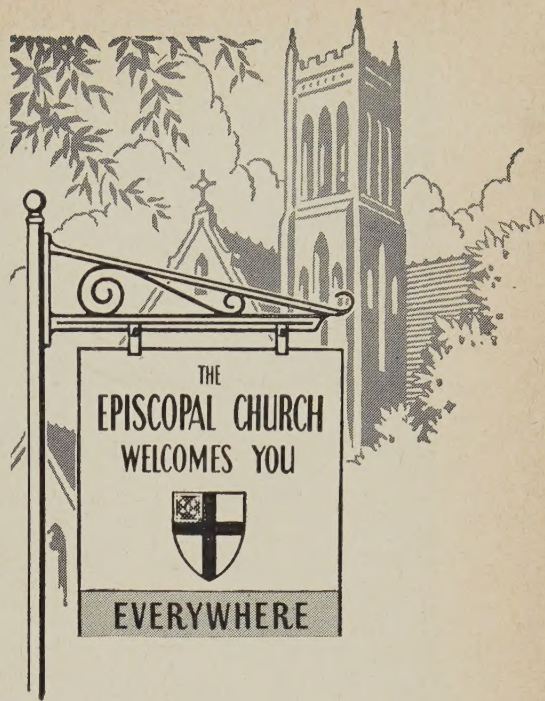
The Rev. John S. Baldwin, OHC, formerly stationed at Mount Calvary, Santa Barbara, Calif., is now stationed at St. Andrew's School, St. Andrews, Tenn.

The Rev. Lincoln A. Taylor, OHC, was recently elected Superior of the Order of the Holy Cross. He succeeds the Rev. William R. D. Turkington, OHC, who will be stationed at the mother house of the community in West Park, N. Y. Fr. Taylor became a member of the order in 1946.

During his term as Superior and spiritual leader of the Holy Cross Order and the Order of St. Helena (a community of Sisters living under the Holy Cross Rule), Fr. Taylor will continue to develop the Community's close cooperation with the national Church. The Order is now principally engaged in mission preaching, retreats, and the direction of individual souls.

Clergy, whose parishes serve college students, and who are interested in listing service hours in this section, are requested to write to the Advertising Manager for details. The Directory is published in all September, January and June numbers.

CHURCH DIRECTORY



LITTLE ROCK, ARK.
TRINITY CATHEDRAL
 Rev. Charles Higgins, dean
 17th & Spring
 1/2 blk E. of N-S Hwy 67
 Sun 7:30, 9:25, 11

S ANGELES, CALIF.
MARY OF THE ANGELS 4510 Finley Ave.
 Rev. James Jordan, r
 Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
 Daily 9; C Sat 4:30 & 7:30

NICHOLAS 17114 Ventura Blvd. (at Encino)
 Rev. Harley Wright Smith, r;
 Rev. George Macfarren, Ass't
 Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
 Education Tues 8; Penance Fri 7 to 8 & by appt

N FRANCISCO, CALIF.
ADVENT 261 Fell St. Near Civic Center
 Rev. James T. Golder, r
 Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)
 10:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

WASHINGTON, D. C.
PAUL'S 2430 K St., N.W.
 Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
 Daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
 P 6:45, EP 6; C Sat 5-7

ORAL GABLES, FLA.
PHILIP'S Coral Way at Columbus
 Rev. John G. Shirley, r; Rev. James R. Daughtry, c;
 Rev. Ralph A. Harris, choirmaster
 Sun 7, 8, 9:15, 11 and Daily; C Sat 5

PORT LAUDERDALE, FLA.
ALL SAINTS' 335 Tarpon Drive
 Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs
 HD 9; C Fri & Sat 4:30-5:30

CONUT GROVE, MIAMI, FLA.
STEPHEN'S 2750 McFarlane Road
 Rev. Don H. Copeland, r.
 Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday
 10:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

RLANDO, FLA.
CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
 Sun 6:30, 7:30, 9, 11; Daily 7:30; 5:45; Thurs &
 D 10; C Sat 5-6

TLANTA, GA.
OUR SAVIOUR 1068 N. Highland Ave., N.E.
 Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
 Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.
CATHEDRAL OF ST. JAMES
 Huron & Wabash (nearest Loop)
 Very Rev. H. S. Kennedy, D.D., dean
 Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
 AP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
 thru Fri) Int 12:10, 5:15 EP

VANSTON, ILL.
T. LUKE'S Hinman & Lee Streets
 Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
 Weekdays: H Eu 7; also Wed 6:15 & 10; also
 Fri (Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
 C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.
MOUNT CALVARY N. Eutaw and Madison Streets
 Rev. MacAllister Ellis, Rev. Donald L. Davis
 Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
 C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.
ALL SAINTS' at Ashmont Station, Dorchester
 Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
 Sun 7:30, 9 (sung), 11 MP HC & Ser; Daily 7
 ex Sat 8:30; C Sat 5, Sun 8:30

KANSAS CITY, MO.
GRACE AND HOLY TRINITY CATHEDRAL
 415 W. 13th St.
 Very Rev. D. R. Woodward, dean; Rev. R. S.
 Hayden, canon; Rev. R. E. Thrumston, canon
 Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.
HOLY COMMUNION 7401 Delmar Blvd.
 Rev. W. W. S. Hohenschild, S.T.D., r
 Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.
CHRIST CHURCH Maryland Pkwy. at St. Louis
 Rev. Tally H. Jarrett, Rev. Robert H. Cochrane
 Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.
ST. ANDREW'S 3107 Main Street at Highgate
 Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
 Sun Masses 8, 10; Daily 7; Thurs & Sat 10; C Sat
 4:30-5:30 & by appt

NEW YORK, N. Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
 Wkdys: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 Rev. Terence J. Finlay, D.D., r
 8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S;
 Weekdays HC Tues 12:10; Wed & Saints' Days 8;
 Thurs 12:10; EP Tues & Thurs 5:45. Church open
 daily for prayer.

HEAVENLY REST 5th Ave. at 90th Street
 Rev. John Ellis Large, D.D.
 Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
 Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
 46th St. between 6th and 7th Aves.
 Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;
 also Wed 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
 Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
 Sun Masses: 8, 10 (Sung); Daily 7:30 ex Sat;
 Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
 Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC
 8:15; Tues 12:30; Wed 5:30; Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
 Rev. Bernard C. Newman, S.T.D., v
 Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;
 Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &
 Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
 Rev. Robert C. Hunsicker, v
 Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
 (Thurs also at 7:30) 12:05 ex Sat; Int & Bible
 Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
 appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION
 Broadway & 155th St.
 Rev. C. Kilmer Myers, v
 Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
 Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
 minutes before HC, Int 12 noon, EP 8 ex Wed
 6:15, Sat 5

NEW YORK, N. Y. (Cont'd)

ST. LUKE'S CHAPEL 487 Hudson St.
 Rev. Paul C. Weed, Jr., v
 Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
 8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry Street
 Rev. William W. Reed, v; Rev. M. O. Young, p-in-c
 Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:
 HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
 and by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
 Rev. William W. Reed, v; Rev. W. D. Dwyer, p-in-c
 Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex
 Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
 & by appt

SYRACUSE, N. Y.
CALVARY 1507 James St. at Durston Ave.
 Sun H Eu 7:30, 9, 11, MP 10:40, EP 5:30; Wed &
 HD MP 6:45, Eu 7; Thurs MP 9:15, Eu & Healing
 9:30; Daily MP 8:45, EP 5:30; C Thurs 8:45, Sat
 4:30-5:30

MOREHEAD CITY, N. C.
ST. ANDREW'S Rev. E. Guthrie Brown, r
 Sun HC 8, Ch S 9:30, MP & Ser 11 (HC 1S); HD
 HC 11 (as anno)

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th Sts.
 Sun HC 9, 11; Daily ex Sat HC 7:45, (Fri 12:10,
 Sat 9:30), Daily EP 5:30; C Sat 12

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
 Rev. Walter F. Hendricks, Jr., r
 Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7
 ex Tues & Thurs 10; Sol Ev & Devotions 1st
 Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.
ST. PAUL'S 15 Roy St., at Queen Anne
 Rev. John B. Lockerby; Rev. Eugene L. Harshman
 Sun 8, 9:30, 11; Daily: varied times

WHITE SULPHUR SPRINGS, W. VA.
ST. THOMAS' (near) The Greenbrier
 Rev. Edgar L. Tiffany
 Sun 8, HC; 11 MP & Ser (1st HC)

KEY—Light face type denotes AM, black face
 PM; add, address; anno, announced; AC, Ante-
 Communion; appt, appointment; B, Benediction;
 C, Confessions; Cho, Choral; Ch S, Church
 School; c, curate; d, deacon; d. r. e., director
 of religious education; EP, Evening Prayer; Eu,
 Eucharist; Ev, Evensong; ex, except; 1S, first
 Sunday; HC, Holy Communion; HD, Holy Days;
 HH, Holy Hour; Instr, Instructions; Int, Inter-
 cessions; Lit, Litany; Mat, Matins; MP, Morning
 Prayer; P, Penance; r, rector; r-em, rector-
 emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
 tions; V, Vespers; v, vicar; YPF, Young People's
 Fellowship.

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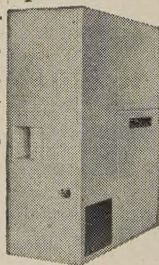
St. James Episcopal Church, Dallas, Texas. Designer: Jack Hemphill

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